Syn. 8. 63. 33

NOAHS DOVE,
OR,
TIDINGS OF
Peace to the Godly.

A Comfortable Sermon Preached at a Funerall.

The Fourth Impression, lately Reuised, Corrected, and Amended by the Authour

SAMVELL SMITH,
then Minister of the Word of God, at *Prittlewell* in *Essex.*

PSAL. 34. 19.
Many are the troubles of the Righteous, but the Lord deliuereth him out of them all.

LONDON,
Printed by NICHOLAS OKES,
1634.

462301

To the Christian Reader:

CHristian Reader, as it hath euer bin the practice of wicked men, to make their prosperity an argument of Gods fauour, reasoning after this manner: Is it likely that I should enioy so many blessings from God, if my conuersation were not pleasing in his sight, &c. Not consider-

ring that these common gifts are giuen alike both to the godly man and to the sinner: And
Rom 9. 2. that Esau though he was a man hated of God, yet enioyed the fatnesse of the earth as well as Iacob.

So the children of God beholding the outward prosperity of the wicked, and their owne miserable condition here in this life, haue hereby beene much troubled; and haue beene moued to call Gods iudgements into question, how it could stand with his Iustice, that wicked men should so abound in
Iere. 12. 1. Psalme 37. Wealth that Rebelliously Transgresse. This prooued a sore

sore temptation vnto Dauid, *insomuch that he confessed that his* steps had well nigh slipt. Psal 73.2. *And the same thing perplexed the Prophet* Ieremy *that hee was bold euen to reason the case with God, saying*; Wherefore Iere. 12 1 doth the way of the wicked prosper? and why are they in wealth that rebelliously transgresse? *Many of Gods seruants are not a little affected herewith, not vnderstanding the reason, how the Lord will not suffer his children in this life to goe vnchastised for their sinnes, but thereby brings them to a greater measure of humiliation. As for the wicked,*

the Prophet assigneth a reason of their prosperity, namely, this; That thou mayest pull them out like beasts for the slaughter, and prepare them for the day of Destruction. *This truth is most clearely set downe in the seauen and thirty* Psalme: *A portion whereof I haue handled in the Sermon following, my desire herein is to comfort Gods people, that notwithstanding their present Condition may seeme to bee miserable, yet the Lord doth euer vphold his in time of greatest danger, and of this they shall bee sure, that their* latter end shall be peace.

Ier. 12. 3.

I wish thee comfort by it, and by all other holy helpes. And so remaine,

Thine in euery
Christian office,

SAMV. SMITH.

Prittle-well, this 25. of *March*, 1624.

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PSALME 37. 37.

Marke the vpright man and behold the iuſt: The latter end of that man ſhall be peace.

THe Author of this Scripture, as all other the Scriptures of God, is the Spirit of God: according to that of the Apoſtle; *All Scripture is giuen by inſpiration of God, and is profitable for Doctrine, for reproofe, for correction, for inſtruction in righteouſneſſe, that the man of God may be perfect in all good workes.* The Inſtrument that the Holy Ghoſt vſeth for the penning of it, ſeemes 2 Tim. 3. 16

ſeemes to be the Prophet *Dauid* a princely Prophet of the Lord, and that *Sweete ſinger of Iſrael.*

The argument of the Pſalme is an Exhortation vnto all Gods people, that are ready many times to be grieued at the proſperity of the wicked, and at the afflictions of the godly. For men are but men, and haue their infirmities, a thing not to bee wondred at. For as *Iob* ſaith, *Behold hee found no ſtedfaſtneſſe in his ſeruants, and layd folly vpon his Angels; How much more in them that dwell in houſes of clay?* And amongſt many other infirmities that the godly are ſubiect vnto heere in this life, this is not the leaſt, that they grudge and repine at the proſperity of the wicked, whom they finde to be free from troubles; and as for outward proſperity, to *flouriſh like*

Iob 4. 18, 19

like a greene Bay Tree; which makes the godly to thinke, that they haue cleanſed *their hearts in vaine*. Now againſt theſe aſſaults and temptations, Gods Spirit doth fence and ſtrengthen vs in this Pſalme; giuing vs to vnderſtand, that howſoeuer the wicked haue here abundance of proſperity for a time, it is but for a time. For he ſheweth that all *euill doers ſhall be cut off*, and after a ſhort time *ſhall nowhere bee found*. How proſperouſly ſoeuer the wicked may liue for a time, hee affirmes that their felicity is but vaine and tranſitory: for being in their ſinnes and not in Gods fauour, in the end are ſure to bee deſtroyed with the reſt of Gods enemies. And on the contrary part, how miſerable ſoeuer the eſtate and condition of the godly ſeemes to bee in

in this world, yet being in Gods fauour, *their end ſhall be peace.*

The Pſalme diuides it ſelfe into three parts.

Parts of the Pſalme

Firſt, an Exhortation to the weake, that they be not grieued, nor diſquiet themſelues at the proſperity of the wicked; and the affliction of the godly; and this is layd downe from the firſt verſe to the 7 verſe.

Secondly, hee ſheweth, that how proſperouſly ſoeuer the wicked doe liue for a time, yet their preſent felicity is vaine and tranſitory, and ſuddenly ſhall come to an end. From the ſeauenth verſe to the eleuenth.

Thirdly, he ſheweth that how miſerable ſoeuer the godly ſeeme to liue in this world, yet they ſhall ſtill be preſerued, and *their end*

end ſhall be peace. To the end of the Pſalme.

The Verſe we haue in hand, contaynes in it matter of exhortation, that we diligently *marke* and *behold* the *vpright man.* The man that is godly Religious, makes conſcience of holy duties, and that in all things labours to *keepe a cleere conſcience before God and all men*, that howſoeuer this man bee exerciſed with ſore affliction, vndergoes much hardſhip at the hands of others, bee neglected or little regarded, yet *the latter end of that man ſhall be peace.*

The Verſe hath in it two parts.

Firſt the perſon who the Holy Ghoſt would haue vs to take ſuch notice of; not the Noble, the Rich, or the Mighty, but the *vpright* and *iuſt man.*

Secondly,

Secondly, the end wherefore wee ſhould ſo diligently obſerue him; namely, that we might be incouraged in wel-doing, and not diſcouraged vnder our preſent afflictions, ſince hee is ſure to haue *peace at laſt*.

In the firſt of theſe I obſerue two things.

1 Note of attention.

Firſt, the note of attention; *marke* and *behold*.

Secondly, the perſon to be obſerued; the *vpright* and *iuſt man*.

Doctr. 1. The beſt haue need to be ſtirred vp to Heauenly meditatiõ.

From the note of attention wee may obſerue, that the beſt had needs to be ſtirred vp to heauenly Meditation. The Holy Ghoſt ſeeketh to awaken our eyes, which naturally are very drowſie to behold any thing that is good, and to prepare our hearts, which are firſt to bee ſought vp, before wee can goe about Gods buſineſſe.

Now

Now this ſerues to put vs in minde of our owne dulneſſe and backwardneſſe to good duties, that wee thus ſtand in neede of ſuch prouocations to put vs in minde of the ſame; precept vpon precept, and line vpon line, and all too little to prouoke vs to good duties. If our hearts be duely poſſeſt with diuine contemplation, a man can neuer caſt his eyes amiſſe; whether wee looke to the Heauens aboue, or to the earth belowe, or vppon what creature ſoeuer, ſtill wee haue Gods Phyloſophy Lecture read vnto vs in the Creature, to teach man his duty towards his Creator. *Vſe.*

Marke and *behold.* Theſe words of attention make knowne vnto vs, that there is ſome weighty matter within this Text, which Almighty God would haue vs well

well to conſider of: for ſo indeede in the ſacred Scriptures, theſe two words *Marke* and *Behold*, are euer vſed vpon extraordinary occaſions.

2 The perſon.

But amongſt all other things whatſoeuer, the Lord ſends vs to behold man, to this end, that wee ſhould *marke* and *conſider* what is Gods manner of dealing towards the ſonnes of men, both in his puniſhing of the wicked, and rewarding the godly; *marke the vpright man*

Doctr. 2. Gods dealing with men muſt be obſerued.

The Doctrine is, that euery Chriſtian man is bound in ſpeciall maner to obſerue what is Gods dealing with men, both with the godly, and with the wicked, as well thoſe that are recorded in Gods booke, as thoſe that wee haue knowne in our owne experience: And that to this end, that wee might bee incouraged in

in the wayes of godlineſſe by the examples of the godly, the Lord highly honouring them with a bleſſed memory vpon the earth, and Crowne of glory in Heauen. As alſo diſcouraged in committing of ſinne, when we ſhall conſider Gods fearefull Iudgements inflicted vpon ſinners: how the name of the wicked doth rot, and how the Lord doth pay and repay Iudgement, wrath, and indignation vppon ſinners. We muſt not be ſenceleſſe of Gods dealings in the World, but duely to record his workes and dealings with men, not onely to ſee and behold the ſeuerity of God towards others, but for ſpectacles and example to vs, that wee ſhould take heede of ſuch ſins which procure ſuch iudgements. And to this end wee ſee in the Scriptures the

Lord hath hung vp in chaines, as it were, diuers wicked men, not for others to gaze vpon them, but to be warned by them, as *Dauid* was by the Shafts of his brother *Ionathan*. For murtherers, Gene. 4 *Caine* is hung vp: For al prophane persons, *Esau* is made an example: For traytors, *Iudas*: For all Apostates, *Lots* wife. And so the Apostle *Iude* telleth vs that *Sodome* and *Gomorah*, and the Cities about them, which the Lord destroyed for following strange flesh, were and are set forth for a warning and example to all filthy and beastly minded men. The like may be said of *Ismael*, *Gehezi*, *Absalom*, *Saul*, *Achan*, and the like.

And as wee are to obserue the wicked; so especially to *marke* and *behold*; the godly; their godly life, their sober conuersation, and their care and conscience

ence to walke with God, in obedience to his Commandements; their admirable faith, wonderfull patience, meekenesse, temperance, &c. These things must be obserued by vs, that so we may by their examples be encouraged in the wayes of wel-doing, and in them may see that *our labour shall not be in vaine in the Lord*: and to this end the holy Scriptures set out vnto vs a Catalogue of very memorable examples of deedes of Gods worthy seruants; you haue heard *of the patience of Iob*, saith *Iames*: and in the Epistle to the *Hebrewes*, there are diuers remembred vnto vs, that were famouzed in their times for their faith, and still remaine in a blessed memory in Gods Church, and so shall remaine for euer. And so likewise to take notice of the graces of

1 Cor. 15. vlt.

Iames 5. Heb. 11.

God in his ſeruants that remaine with vs, *behold* their liues, and *behold* their ends, as an incouragement vnto vs in walking in their pathes; that howſoeuer the godly are afflicted heere for a time, *The latter end of that man ſhall be peace.*

I come to the Reaſons of the Doctrines.

Reaſ. 1. Firſt, concerning the obſeruation of the wicked, eſpecially of the godly: This may bee one principall reaſon why wee muſt *marke* them well, for the manner of their life, and for the manner of their deathes, becauſe God is not mutable and changeable, but euer the ſame without any *ſhadow of change.* As the Lord heretofore and dayly doth bring ſhame and confuſion vpon the heads

heads of wicked men ; and ſo makes them examples vnto others, ſo will the Lord deale with vs if wee treade in their pathes: the ſame iudgements of God that ouer-tooke other ſinners, ſhall in the end ouertake thee, if thou walke in their waies. Seeſt thou a man that hath beene a graceleſſe wretch, a horrible ſwearer, an vncleane perſon, a prophane perſon, or ſuch like? Hath the Lord followed ſuch with his Iudgements, as their life hath beene without grace, ſo their deaths haue beene without comfort; *behold* in them thy owne condition, remember that GOD is iuſt, the ſame iudgements waite vpon the ſame ſinners?

So eſpecially as my Text ſaith concerning the godly, *Marke well the righteous, and behold the*

iust. *Behold* their life, and *behold* their death, if their liues haue beene religious, though accompanied with many outward afflictions, their deathes haue neuer wanted comfort: *The end of that man shall be peace.* And let the same encourage thee in well doing, because God is not mutable, hee changeth not, *In euery Nation hee that feareth God, and worketh righteousnesse, is accepted of him*: follow such in their life, and thou shalt not misse of their comfort in thy death; *grace* in life, and *peace* in death.

Acts 10.

Reas. 2. Secondly, by these are the men that God delights in, these feare him; these honour his Name; these haue learned *first to seeke the Kingdome of God, and the righteousnesse thereof*: these doe not disgrace the Gospell and holy profession of Christ, and there-

Math. 6.

therefore *marke well* these men.

Thirdly, it may be sayd of the godly, as it was sayd of *Dauid*, that they are *men after Gods owne heart*: These are they that haue learned to deny vngodlinesse, and worldly lust, and liue soberly and iustly in this present world: In a word, these are the best Staresmen, these vphold a Kingdome, bring a blessing to the Towne and Countrey wherein they liue. These God doth tender *as the apple of his eye.*; these are as neare to him *as the Signet of his right hand*; whom he dayly followes with his blessings, & wil neuer leaue them till they haue the full fruition of him in glory: and therefore *marke these men.* *Reas.* 3.

I come to the vses of the Doctrine.

First, it serues for matter of re- *Vse* 1.

reproofe vnto thole that in reading the Stories of Gods iudgements vpon other in the Booke of God, and obſeruing the like dayly in their owne experience, make not this vſe of them, *to make them beware.* Many wonder at them that they had no better grace; but alas, they doe not hereby take occaſion to feare Gods iudgements, to apply them to themſelues, and to ſay in their hearts, this example is ſet out to warne me, and to teach mee, that if I commit the ſame ſinne, God is iuſt ſtill, I ſhall be ſure to partake of the ſame puniſhment, and ſo to breake off their ſinnes by repentance. But (alas!) though we ſee and heare dayly of neuer ſo many fearefull examples of Gods iudgements againſt ſin and ſinners, where is the man that ſayth, *What*

haue

haue I done? So farre are many from *marking* Gods dealing with others.

Secondly, this miniſters matter of inſtruction vnto all, that we *marke well the vpright*: It is the Counſell the Holy Ghoſt giues vnto vs heere; follow them as they haue followed GOD, be carefull to imitate their vertues, ſo ſhalt thou be ſure to partake of their prayſe: *Our labour ſhall not be in vaine in the Lord; Hee is a plentifull rewarder of them that ſeeke him.* And euer remember that God is vnchangeable, true, hee that ſtood by them and carried them out through all their miſeries aud afflictions, will be as ſtrong in thee if thou bee carefull to walke with him as they haue done. *Vſe 2.* Heb. 11.

Marke

Marke the vpright man, and behold the iust.

The next thing wee are here to take notice of, is the deſcription of a godly man, or that man that eſpecially is to bee *marked*, he is an *vpright man*, and a *iuſt man*.

Theſe titles wee ſee are frequent and often vſed in the Scriptures, and the Lord doth honour his ſeruants with them, whence we are taught this inſtruction.

Doctr.3. Gods ſeruants may bee called vpright men and iuſt there. Iob 1.1. Luke 1. Acts 10. Heb. 11.38

That Gods ſeruants in this life may attayne vnto that meaſure of grace and Sanctification, as that they may truely bee called *vpright* and *iuſt* men. Thus doth the Lord commend *Iob* to be an *vpright* and *iuſt man* : It was the commendations of *Zachary*, *Cornelius*, and diuers others mentioned in the Scripture.

Which

Which Doctrine indeede deſerues to be vrged and preſſed to ſtop the mouthes of thoſe that are euer diſgracing Gods people with their taunts; Oh you are holy, you are an *vpright man*, you are a *iuſt man*! but herein they deſpiſe not man but God, who hath holineſſe in his ſeruants, *without which no man ſhall ſee the Lord.* But if I ſhould ſtand vpon this point, I ſhould bereaue you of ſome other inſtruction more fitter for this preſent occaſion, which I would willingly impart vnto you. Heb. 12.14

And ſo I come to the ſecond part of the verſe.

The latter end of that man ſhall be peace.

Theſe words containe in them the reaſon why we ſhould ſo diligently

gently obſerue the *Vpright man*, *The latter end of that man ſhall bee peace.*

Out of this Reaſon I obſerue two things.

Firſt, the ſpeciall time of refreſhing, God will take care of the godly at all times, yea though the Lord doe ſuffer them to lie vnder affliction for a time, hee is not then vnmindfull of them: But their latter end ſhall haue a double reward.

Secondly, I note the bleſſing it ſelfe, which ſhall be conferred vpon them, it is *peace*, the greateſt bleſſing, and that which goeth beyond all other bleſſings, *for it paſſeth all vnderſtanding.*

2 Cor. 13. 13.

The latter end of that man ſhall be peace.

The Prophet hauing before exhor-

exhorted vs to *marke* and *behold* the life of the *vpright man* and *iuſt man*; Comes now to ſhew wherein hee is happy aboue others, *hee ſhall haue peace.* *Peace* is promiſed vnto him from God as a iuſt recompence of his vprightneſſe and faſtneſſe: this hee ſhall be ſure of, Sathan, the World, nor his owne corruption, ſhall neuer be able to take it from him; it is an inſeperable companion of grace and vertue: haue thou grace, thou ſhalt be ſure of *peace.* But marke heere, it is at their *latter end*: they are not ſure of it at all times; no, no, Gods ſeruants are here in a warfare, they are to fight againſt the Diuell, and a world of wicked men: and as our Sauiour teacheth, *In the world you muſt haue tribulation*, but *the latter end ſhall be peace.* Iohn 16 33

The

Doctr. 4. The godly in this life haue many troubles. Before peace troubles.

The Doctrine is:

That good men, yea, the dearest of Gods Saints and Seruants in this life shall haue troubles, and sore afflictions, which they beare so much the more grieuous, when on euery side the wicked shall abound in pleasure. This was it that so troubled *Dauid* at this time, and before hee wondered at the prosperity of the wicked, and on the contrary part was much cast downe to see what a loade of afflictions lay vpon the godly: but now hee recouers himselfe with the comfort of this, that howsoeuer Gods people suffer much for a time, it is but for a time, yea, a short time, they shall be sure to haue *peace at last*. And now hee hath learned this lesson, and can teach it others: that looke how many

many will truely feare the Lord, that carefully will endeauour to walke in GODS Commandements to the end of their dayes, they ſhall haue croſſes and troubles; ſo true is that of the Apoſtle, *That all that will liue godly in Chriſt Ieſus muſt ſuffer perſecution.* *Innumerable troubles haue compaſſed me from my youth* (ſaith *Dauid*) *they haue oftentimes afflicted mee from my youth, but they could not preuaile againſt mee.* Act.14.22. Pſal.40.12.

I might inſtance this Doctrine by infinite examples, *Abraham* in exile, *Iob* on the dunghill, *Ioſeph*, innocent *Ioſeph* in the priſon as a malefactor in an high degree, *Ieremy* in the ſtockes, *Daniel* in the denne, the people of *Iſrael*, euen the *Iſrael* of God in miſerable bondage vnder the *Ægyptians*: So that I conclude, that looke

looke how many of vs as intend to be righteous, we muſt looke for afflictions & troubles, yea and prepare our hearts thereunto, and not to be diſmayed at them when they fall vppon vs, as though ſome ſtrange thing had happened vnto vs, according to that of the Apoſtle, *Dearely beloued, thinke it not ſtrange concerning the fiery tryall which is amongſt you to prooue you, as though ſome ſtrange things were come vnto you. But reioyce in as much as ye are partakers of Chriſts ſufferings, that when his glory ſhall appeare, yee may be glad and reioyce.* I ſhall not neede (I hope) in ſo euident a truth to ſearch vp more Scriptures to prooue it: the Reaſons that follow will cleare the ſame vnto vs.

1 Peter 4. 12, 13.

Reaſ. 1. Firſt, becauſe the godly haue in them many ſinnes; for ſinne is the

the generall and vniuerſall cauſe of all troubles, for ſo teſtifieth the Prophet ſaying; *Man ſuffereth for his ſinne; let vs ſearch and try our wayes and turne vnto the Lord.* So then in as much as all haue ſinned, all are lyable to chaſtiſements and afflictions, the iuſt puniſhment of ſinne, and if we breake his Statutes and keepe not his Commandements, no maruaile though the Lord doe viſite our iniquities with his rod, and our ſinnes with ſcourges. Lam. 39. 3

Secondly, becauſe the godly haue many graces; for as God doth beſtow vpon his ſeruants more gifts and graces then vpon all the World beſides; ſo will the Lord haue the ſame to appeare in his ſeruants to the praiſe of his grace. They muſt be beat like Spice in a morter, that they may ſauour the better, and euer *Reaſ.* 2.

according to our ſtrength, the Lord doth euer proportion our tryals; but I haue handled this elſewhere.

On Hoſ 6. 1

Vſe 1. The conſideration of this is for excellent vſe vnto the godly, to comfort them in the midſt of all their troubles and afflictions here, that they doe not thereby iudge of Gods fauour or diſpleaſure: for as *Salomon* teacheth, *All things happen alike to all* It is the condition of the godly as well as the wicked, yea, it is more incident to the profeſſors and profeſſion of the Goſpell then to others. Such muſt not thinke the worſe of themſelues, but the better, onely they are to labour to make their calling and election ſure, that hauing aſſurance of GODS fauour in Ieſus Chriſt, they may thereby haue their afflictions ſancti-

Eccleſ. 9.

ſanctified vnto them.

Secondly, this may ſerue to comfort the faint-hearted, that are toſſed with the waues of many troubles heere; if ſearching their hearts, they can finde their vprightneſſe; and trying their owne wayes they prooue to be righteous, there is not that cauſe of ſorrow or diſcontent to that man to think his eſtate either deſperate or irrecouerable. *Vſe 2.*

If troubles were alwayes an argument of Gods diſpleaſure, who then were ſure of Gods fauour? The Lord doth as ſure prouide his Children correction, as foode; and he that is without chaſtiſement, *is a baſtard and not a ſonne.* Heb. 12. Let no man then ſay in proſperity, *I ſhall neuer be remooued:* Pſal. 30. God hath his quiuer full of arrowes to ſhoote abroad. Neither let any in aduerſity ſay,

I ſhall neuer be reſtored. For the Lord taketh no pleaſure in afflicting his ſeruants, whenſoeuer the Lord chaſtiſeth his, he ſees there is great neceſſity of the rod, yet in the middeſt of iudgement the Lord remembreth mercy, and howſoeuer ſorrow may indure for a night, ioy commeth in the morning, *There latter end ſhall be peace.*

The latter end of that man ſhall be peace.

The Second thing wee are to take notice of, is the bleſſing it ſelfe, which ſhall be conferred vpon them, it is *peace*, the greateſt bleſſing.

Peace the greateſt bleſſing of God.

Obiect. *Ob.* But ſhal not the *latter end of all men* be alike? doth not *Salomon* ſay, *There is one end to the righteous, and to the wicked, to the cleane and*

Eccle. 9.

and vncleane, to him that ſacrificeth, and to him that ſacrificeth not, the end is all alike: why then ſhall the *latter end of the vpright be marked* more then other mens?

Anſ. I anſwere that their latter end is all alike for the matter of their Death, that is; all doe dye: But it is not all one for the manner of their Death, for all ſhall not dye in *peace*, but as my Text ſaith; *Marke the vpright man, and behold the Iuſt: For the latter end of that man ſhall be peace.* *Anſw.*

So then the inſtruction we are to take notice of hence, is,

That the godly onely at their latter end haue *peace*, ſo that we haue heere to conſider, what is the condition of all men in Death: All dye, but all haue not *peace* in their deathes, *The latter end of the iuſt ſhall be peace.* But as for the wicked, *Eſay* 48. 22. *Doctr.* 5. Onely the godly haue peace at laſt.

Esa.48.22. *There is no peace to them, sayth my God.*

I desire briefly to speake of both of these.

And first concerning the godly, the Holy Ghost doth here assure them of *peace*, and that presently vpon their going hence they are happy. Reu.14.13 *Blessed are the dead that dye in the Lord, from thencefoorth they rest from their* Ge.15.15 *labours.* This appeares in *Abraham* to whom it was promised that he should goe vnto his fathers in *peace.* And of *Isaac* his sonne it is sayd, that Gen.35.29 *hee gaue vp the ghost and dyed peaceably, being old and full of dayes:* The like may bee sayd of *Iacob*, of *Ioseph*, of *Iosuah*, *Moses*, *Dauid*, and it is true of all Gods seruants, that their latter end is *peace.* An excellent place of Scripture wee haue to this purpose by the Prophet

phet *Esay*; *Hee shall enter into peace, and they shall rest in their beds: Euery one that walketh before him in his righteousnes.* It was *Simeons* dying Song, *Lord now lettest thou thy seruant depart in peace according to thy word.* This wee haue confirmed by that we read of *Lazarus*, who was carried immediately after his Death into *Abrahams* bosom; in his life time a man little regarded, at his end the Angels are his seruants. Yea the wicked themselues haue confessed, and shall acknowledge that the godly are blessed in their deaths, witnesseth that speech of cursed *Balaam*, who desired to dye the Death of the godly; *Let mee dye the death of the righteous, and let my last end be like his.* That Wretch could not but acknowledge, that the condition of the godly was hap-

Esa. 57. 2.

Luke 2. 29

Luk. 16. 22

Numb. 23. 10

happy and bleſſed, howſoeuer their liues are full of miſery, and they are toſſed from poſt to pillar, as the *Iſraelites* in the Wilderneſſe, yet in their deaths they had *peace*. I will not ſpend much time herein, I hope our iudgements are ſufficiently conuinced concerning the truth of the Doctrine, I will briefly ſet downe the Reaſons.

Reaſ. 1. Firſt, the godly are ſure of *peace* at laſt, in regard of the accompliſhment of GODS promiſe, who hath ſayd that *peace ſhall come*, that *They ſhall reſt in their beds, euery one that walketh before the Lord*, Eſay 57 2. which promiſe of his, the Lord hath euer made good from time to time, vnto all the faithfull, after all their labour and trauailes, giuing them reſt, and from their troubles and afflictions, in the end to giue them

them *peace*, his promiſe requireth it.

Secondly, the godly haue *peace* with God, with whom they are reconciled by Chriſt, which is their *peace*: This *peace* the godly haue in this life in the midſt of their greateſt miſeries heere, which ſerues to ſweeten the Croſſe, and to ſupport them vnder the burthen of their afflictions. And therefore the Lord giueth them the earneſt of their inheritance, and the firſt fruits of the Spirit heere: they muſt needes haue *peace* with God going out of the World, who goe to enioy God, who haue ſuch *peace* in the World where they are abſent from the Lord in their bodies. *Reaſ.* 2.

The vſes follow to be conſidered.

First of all, ſeeing Gods ſeruants *Vſe* 1.

uants doe die in *peace*, and that this ſhall bee the portion they ſhall receiue from the Lord after all their labours and trauailes, *peace* at the laſt. This may ſerue to reprooue thoſe that flatter their owne ſoules, and ſecure themſelues that they ſhall dye happily, though they haue neyther care nor conſcience to liue holily; faine would they with *Balaam* dye the death of the righteous, but they will neuer yeelde conſent to liue the life of the righteous: they would faine act the part of the godly in their death, that by no meanes care for their ſpirit in life. Oh how is theſe mens madneſſe to be mourned for, and their ignorance and obſtinacy to bee pittied, poore ſoules they deceiue themſelues? This will neuer bee; men cannot liue like ſinners and dye like Saints,

Saints, *They that ſow to the fleſh, ſhall of the fleſh reape corruption.* Gal. 6.6

Were it not madneſſe in a man that after hee hath ſowed cockle and darnell in his fielde, at Harueſt time to thinke hee ſhall reape good Wheate? euery man would condemne this man of madneſſe and extreame folly. Oh my brethren, let vs take heed wee proone not ſuch fooles one day, *Be not deceiued, God is not mocked, whatſoeuer a man ſoweth, that ſhall he reape*: Doeſt thou go on in thy ſinnes, in thy prophane courſe of vncleanneſſe, drunkenneſſe, ſwearing, Sabaoth-breaking, &c. and yet thinkeſt to dye in *peace*, this is altogether impoſſible: I will ſay to thee, as ſometimes *Iehu* ſayd to the meſſengers of *Ichoram*, *What haſt thou to doe with peace, ſo long as the whoredomes of thy mother Ie-* 2 Reg. 9. 22

Zabell

Iabel remaine? So what peace can there be at thy Death, so long as thy whooredomes remaine, thy drunkennesse, vsury, oppression remaine? it is grace in life that hath the promise of peace in death.

Vse 2. The second vse is for matter of instruction vnto the godly, that they be not weary of well doing, for in due time they shall reape, *if they faint not*. Let not the godly bee discouraged in their worke in Gods Vineyard; what though they beare the heate and burthen of the day, the euening commeth when they shall rest; the Lords penny, this *peace* at last will make amends for all, and then wee shall see and confesse with the Apostle, that *those light and momentary afflictions heere, are not worthy of such a recompense of reward*. Looke still

Gallat. 6.

to

to the end of wel-doing, *peace at last*, this shall be thy portion. Iames 5.7.

In the meane time doe as the husband-man doth, waite for the pretious fruite, and haue long patience. Thy labour shall not be in vaine in the Lord, after all the boysterous stormes in this life, wrestling against sinne, Sathan, and thy owne corruptions, here is Gods promise gone out of his lips, that can no more fayle, then himselfe cease to be true. *Thou shalt haue peace at last.*

Thirdly, seeing the Lord hath promised *peace* vnto his seruants at last, and that a good life brings with it euer a good Death: Hence wee learne what to conceiue of the despairing words of GODS Seruants in time of some sore assault and temptation, *When the waters enter into their Soule, that God hath forsaken* Vse 3. Psalm. 77.

saken them, and that hee hath forgotten to bee gracious, that he hath shut his louing kindnesse in displeasure, that GOD hath no mercy in store for them, and the like. Namely, that these are but words of distemper, not of reason and of iudgment; *for will God cast away his people? God forbid.* Such may be the nature of the disease, that fuming vp into the braine, may cause such a distemper for the time present. But mans changeable tongue can neuer alter GODS decree, which is vnchangeable, hee hath sayd it, *That the end of the vpright and iust man shall bee peace at last*, and who shall hinder it? shall Sathan lay any thing to the charge of Gods chosen, when God doth iustifie any? no, no, we are more then Conquerours through him that loued vs, and there-

Rom. xi. 1

therefore let vs learne to iudge aright of our brethren in their deathes, and let not our iudgement bee weakened, or charity fayle, when they are put to cry out as before; but looke wee vpon their liues, if they appeare to haue beene godly and religious, and that they haue made conscience of holy duties: remember wee euer the Lords promise, *The latter end of that man shall bee peace.*

The last thing wee are to take notice of, from the authority of this Scripture, is, that if *peace* be promised of the Lord vnto the *vpright and iust man, The end of that man shall be peace.*

Then on the contrary, there is *no peace to the wicked*, whose liues haue beene graceles, their Deathes haue beene comfortlesse, what though the wicked

Doctr. 6 Wicked men can haue no peace in death.

ked flourish in this World, *waxe*
Iob 21.8,9 *old and grow in wealth?* what though *their houses bee peaceable and without feare, and the rod of GOD is not vpon them?* what though they spend their dayes in pleasure, they shall suddenly to
Iob 21.13. hell, saith *Iob? There is no peace*
Esa.57.vlt. *to the wicked*, saith my God.

The Doctrine then will be cleare.

That wicked men in Death can haue no peace. Those that in the time of their life haue had no care nor conscience to get grace into their soules, when sickneſſe comes, and Death approacheth, must needs bee voyde of all true comfort. *Salomon* hath excellent sayings to prooue this
Pro. 11.7 Doctrine; *When a wicked man dieth* (saith he) *his expectation perisheth, and the hope of his power shall perish.* And *Iob* hath a saying

ing to the ſame purpoſe, *What hope hath the Hypocrite though he hath heaped vp riches, when God taketh away his ſoule?* meaning thereby indeed, that he hath no hope left him. What ioy then can there bee in a wicked mans proſperity? what comfort can there bee in ſuch a *peace*, as hath ruine and deſtruction attending vpon it. What ioy had *Belſhat-zar* in his banquet, when in the midſt of his cups hee beheld the hand writing vpon the wall, contayning in it the ſentence of his finall downefall? *His thoughts were troubled* (ſaith my Text) *his ioynts were laoſed, and his knees ſmote one againſt another*: his company could not comfort him, nor his dainty Diſhes refreſh him, when his conſcience was vp in Armes againſt him. The rich man in the Goſpell was very

Iob 27.8.

Daniel 5.

Luke 12.42

oyfull and gloried in his plenty, promiſed much peace to his ſoule; but wee ſee how ſuddenly this glory of his is damped with this newes, *This night* Luke 12.20 *they will fetch thy Soule from thee.* No heauier newes could come to him that had his portion in this life, then to tell him of fetching away his ſoule. I might lay heere before your eyes a multitude of examples; Had *Saul peace?* had *Ahab peace?* had *Ieſabell peace?* had *Iudas peace? No, there is no peace to the wicked.*

Take all the pleaſanteſt delicates that the earth may affoord, and offer them to a condemned wretch going to execution, will he glut himſelfe with them, and fall to them with an hungry appetite? No, no, hee will anſwere thee, I can take no delight in

theſe

theſe things, for I perceiue that preſent death waiteth for mee. So, euen ſo is it with a wicked man; and ſo ſhall it be with him in the laſt dayes, though his barnes bee full, and his preſſes run ouer, though hee can number his Oxen by thouſands, and his Sheepe by ten thouſands, theſe cannot adde one iot of comfort to his heauy heart, when Death approacheth hee ſhall then finde no pleaſure in them: for then there remaines for him nothing but *a fearefull expectation of iudgement.* This ſhall bee the woefull eſtate and condition of thoſe that put from them the euill day, that will not bee acquainted with GODS waies, their liues hauing beene diſſolute and ſinfull, their deaths ſhall bee wretched and without comfort. Heb. 10.

The Reasons.

Reas. 1. First, the wicked want *peace* in death, because they want faith in life; for it is faith, euen faith alone that must giue vs boldnesse and comfort at that day. For thus runnes the promise, *God so*
Iohn 3.16 *loued the world, that whosoeuer beleeueth in him should not perish, but haue life euerlasting.* But wicked men beleeue not in him, the Word of GOD cannot worke vpon their hearts, it is but as seed cast vpon stony ground, as appeares by the hardnesse of their hearts, and therefore being without the Couenant, no maruaile though they partake not of the Promise.

Reas. 2. Secondly, the prerogatiues and priuiledges of Gods people would bee much infringed, if there were no difference betwixt the wicked and the godly, if they were

were but ſo bleſſed in their deathes, as they ſeeme proſperous in their life, then might the godly ſay, that they *had cleanſed their hearts in vaine.* Pſalme 73 But now in that the hope of the wicked doth periſh, and in death they beginne to partake of miſery, whereas the godly after all their tryals and trouble ſhall then haue *peace.* Herein ſtanderh the difference betweene them. Pro. 14. 32 *The wicked ſhall bee caſt away for his lewdneſſe: But the Righteous hath hope at his Death.* For the time of this life wee ſee that commonly wicked men enioy their pleaſure and are full, whereas Gods ſeruants are afflicted, and ſuffer want, and therefore the Iuſtice of God requireth that their conditions ſhould bee changed on both ſides. The pleaſure of the one to be turned into payne;

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Pſalme 73

Pro. 14. 32

and the ſorrow of the other into comfort: for if there were not a day of refreſhing vnto the godly, of all men they were moſt miſerable. And if there were not a reckoning day reſerued for the wicked, of all men they were moſt happy.

This ſerues firſt of all to awake the Carnall man, which is euer ſinging the ſweete ditty of *Peace* vnto his Soule, that ſeemeth to haue made a league with death, and to be at an agreement with the graue. Ah poore Soules, there is a day comming when the Lord will diſannull this agreement, and this drunken *peace* ſhall bee diſſolued, when Death ſhall once lay vpon them his areſt, what will it auaile thee to cry, *Lord, Lord?* Thou maiſt cry till thy tongue cleaue to the roofe of thy mouth, thou mayſt howle

Eſay 28.

Mat 7 21

howle vpon thy bed like a Wolfe, and yet the Lord will ſtoppe his eares that hee will not heare thy cry, and that becauſe *thou haſt deſpiſed inſtruction*, and when the Lord ſought vnto thee, and offered grace vnto thee, thou wouldeſt not heare him. Therefore his Recipricall Iuſtice requireth, that thou ſhouldeſt cry and call vnto the Lord, and he ſhall not anſwere thee. This is a moſt fearefull condition thus to bee forſaken of the Lord: Eſpecially when in time of diſtreſſe, the poore ſoule ſhall ſeeke for comfort. This is Gods iuſt iudgment for the contempt of grace before offered vnto him. Prou. 1.

Oh the miſery of this poore creature, that is ſo pained that hee cannot liue: ſo vnprepared that hee dare not dye: that goes to bed but cannot ſleepe: that

taſts his meate but will not down: that ſhifts his roome but not his paine: and as for death which hath already ſeazed vpon him, his conſcience tels him, he is altogether vnprepared for.

Note.

This is the condition, and theſe will be the out cries of thoſe that will not in time bee warned, to ſeeke to worke out their *peace* betimes in their life time, before it be too late, and their conſcience ſhall tell them, *There is no peace.*

Vſe 2.

But eſpecially they are heere to be reproued, that liue in hope that the time of their death will beget hope: They know that they haue beene vile, wretched, and deſperate ſinners, without grace and goodneſſe, and that they haue from time to time diſpiſed Gods patience and long ſuffering, that ſhould haue led them to Repentance, vnto all manner

manner of licentious liuing: this they know, and that they haue presumptuously, euen against knowledge and conscience resisted the Lord, hardning their own hearts against his ordinance: this they know. Yet they trust they say, at last to haue repentance for all, and so be saued: Their owne conscience telleth them that their estate is damnable, and if the Lord should at this instance of time call them to account, they must needes perish; yet poore Soules they presume of Repentance at the last.

But how can such as haue spent their dayes in the seruice of sinne and Sathan, thinke that death will proue so good vnto them? Are Theeues and Robbers, and such like offenders bound ouer to the *Assises*, to the end they may receiue honour or shame?

ſhame? to be put into the Com miſſion and taken vp into the bench, or not rather to receiue Iudgement, and to bee executed according to their demerits? Oh take heed thou deceiue not thine owne ſoule herein! Many thouſands are now in hell, and there ſhall ſuffer the paines of the damned for euermore, that had theſe purpoſes to haue cried God mercy at laſt. Remember this when I am gone, that it is grace in this life, that brings *peace* at laſt.

Note.

I know the Diuell will ſtill perſwade vs to play with our ſinnes, but in the meane time our ſins will not play with vs, we run dayly into Gods ſcore, and the greater our debts, the deeper Repentance at laſt.

If *Moſes* had not ſlaine the *Egyptian*, the poore *Ebrew* muſt haue periſhed. *Saul* fauoured the life of

of *Agag*, but it coſt him his owne life. If thoſe fiue wicked Nations had not beene deſtroyed, before the *Iewes* had ſeated themſelues in the Land of *Canaan*, where had beene their *peace?* Seeing then that the caſe is ſo dangerous, let *Agag* be ſlaine, the *Canaanits* caſt out, and the *Egyptian* put to death. I meane let vs kill our ſinnes, and breake off our iniquities by repentance, that ſo we may procure our *peace*, doubtleſſe then ſhall wee poſſeſſe our ſoules in *peace*, while we liue here, and end our dayes in *peace*.

Which the Lord grant
vnto vs all, for his
Son Chriſt Ieſus ſake.
Amen.

FINIS.

Christs Preparation to *His Owne Death.*

Deliuered in three Sermons vpon the two and twentieth *Chapter of S. Luke, the 39. 40. & 41. verses.*

The Third Impression, reuiſed and newly corrected by *Samuel Smith*, Miniſter of the Word of God at *Pritlewell* in *Eſſex.*

Heb. 5. 8.

And though he were a Son, yet learned hee Obedience by the things which he ſuffered.

LONDON,
Printed by NICHOLAS OKES,
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To the Christian Reader, the increase of all saving *knowledge in our Lord Jesus* CHRIST.

CHristian Reader, when I first began to lay pen to paper, to write these Lectures following, I intended the prosecution of the whole story of Christs Agony, Apprehension, Arraignment, Condemnation, Passion, Resurrection *and* Ascention; *as they follow in the story of the* Gospell.

Gospell. But haue many waies bin hindred in the worke, principally by sickneſſe: wherein for late yeares, I haue beene much exerciſed. And now not knowing whether life and health wil permit mee to finiſh the whole, I thought good to ſuffer theſe few Lectures to come to light. Deſiring (if the Lord will) to adde more vnto them, and to make the ſame hereafter more perfect. I heartily confeſſe, not without my thankefulneſſe to God, that my poore labours in this kinde, haue hitherto found ſuch a gracious acceptatiō with the Church of God, aboue al expectation or deſert: as I haue

no

no ſmall incouragement ſtill, to ſpend ſome few houres, at ſome time in this kinde; reioycing if by any meanes it may doe good in Gods Church. And the rather doe I deſire to continue theſe labours ſtill; becauſe as the wiſe Merchant, when he thriues not well at home, he aduentures farther abroad: So, our commodities lying on hand, & few feeling the want of them, hauing many that cheapen, but few that buy. Our congregation hath beene ſo long beat vpon by the Word that with the Iſraelites fulneſſe, hath bred fulſomneſſe. Haue we not reaſon thē when fiſhes waxe ſcarce

on the shoare, to launch out farther into the depth? and reioice too in this, if in this barren age, by any meanes we may do good. Now the Lord prosper his own worke, direct our hearts aright, and blesse the labours of his seruants, to the glory of his Name, and the good of his Church. and thus desiring thy Prayers, rest,

Thine in the Lord Iesus,

Samuel Smith.

Prittlewel this 10.
of March, 1620.

A Table of the Doctrines contayned in this *Booke.*

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The firſt Sermon.

LVKE 22. 39.

And he came out, and (went as he was wont) to the Mount of Oliues, and his Diſciples alſo followed him.

ALthough the whole courſe of the life of our bleſſed Sauiour were nothing elſe but a continuall ſuffering, euen from his Birth vnto his Death: Our ſal-

uation being then set on foote when hee was first persecuted in
Mat. 2. 16 the Manger by *Herod*: yet the worke of our Redemption was neuer in hand throughly, till the time grew on that his Passion did approach; before this time hee hath performed but that part of his Prophetical office, going about to instruct the people of the *Iewes* in the way of life and saluation. And what a tender care hee had thereof, how diligently hee trauailed from place to place, preaching in all their Cities and Synagogues, teaching them the right way to the Kingdome of God, and exhorting them to Faith and Repentance that they might bee saued, the whole Story of the Gospell doth most plentifully declare.

Many were the practices, and dangerous

dangerous were the plots that were vſed to intrap him; but as *Salomon* ſayth, *In vaine is the ſnare of the Fowler layd before the bird that hath wings*: for euermore with the wings of his Deity and prouidence hee fled from them all, till the appointed time be come; and now of his owne accord hee aſcendeth to Mount Oliuet, to pray and contemplate alone. Pro. 1. 17.

And hauing retired himſelfe into the Garden of *Gethſemane*, hee findeth little comfort there; for now the time is come of his paſſion, that all things that were ſpoken concerning his death and ſufferings ſhould bee accompliſhed.

In his Paſſion, as it is layd downe in this and the Chapter following, wee haue two things to be conſidered.

1 His Preparation to his Passion.
2 His Passion it selfe.

In his preparatiō we haue three to be considered of vs.

1 The place where it began: *Garden.*
2 The persons hee tooke with him: *Peter, Iames,* and *Iohn.*
3 What hee doth: *He prayeth.*

And first of all for the place where he began his Passion: It is sayd here that he went to the Mount of Oliuet, *and when hee came to the place:* these words are cleared by *Mathew: Hee went to the place called Gethsemane:* vnto this Garden doth our Sauiour now resort, not to the end that he might hide himselfe, and so

Mat. 26. 36

escape

eſcape from the *Iewes*; for that is cleared by Saint *Iohn* when he ſaith, *That Iudas which betrayed him knew the place, becauſe hee oftentimes reſorted thither with his Diſciples.* So that it was not for feare of Death, that CHRIST now reſorteth to this Garden; for then hee might haue made choyce of ſome fitter place for ſuch a purpoſe then this Garden was: But this he doth becauſe Chriſt knew full well that now the time of his Paſſion was at hand, and that hee would moſt willingly now yeelde vp himſelfe thereto. Iohn 18.2.

Now then in that Chriſt fore-ſeeing that the time of his apprehenſion and death was neare, hee ſo ſolemnly prepareth himſelfe thereto, we are taught this Doctrine: That euery Chriſtian

Doct. 1. Euery Chriſtian muſt prepare for death.

Christian must vse a godly preparation for the day of his death: and to this end the Lord sent his seruant the Prophet vnto good *Hezechiah*, with this message from the Lord, saying, *Set thy house in order, for thou must dye, and shalt not liue.* Esay 38.1

Dye wee must, it is Gods decree entred in the Court of Heauen, neuer to bee recalled: *It is appointed for all men once to dye*; death spareth none, neither age nor sexe, no age nor condition of men whatsoeuer, can bee exempted. Heb.9.27.

Pray wee then with the Prophet *Dauid Teach vs O Lord to number our daies, that we may apply our hearts vnto Wisedome.* Psal.90.12

What, shall the Son of God himselfe make so solemne preparation for the time of his death, and shall wee bee so besotted and blin'ed

blinded with the things of this life, as to forget death, which of all other things ought moſt to be remembred and thought vpon? The whole life of a Chriſtian, what is it but a continuall meditation of death, to teach vs *To dye dayly*, and not to ſet our whole loue and liking on this world, which wee muſt ſhortly leaue. 1 Cor. 15.

Will a man alway be patching and peecing that tabernacle which is pitched but for one day? Oh! what folly then were it to beſtow dayes and moneths and yeares, in plotting and plodding for this world and the things of this life, ſeeing we muſt ſo quickely leaue them and be gone? It was the commendations of the wiſe Virgins that they prouided againſt the comming of the Bride-groome; they Mat. 25. 4.

were

were perſwaded and did beleeue that come hee would, and that without Oyle there was no entring; and this made them ſo prouident for themſelues to prouide afore-hand. Thus godly *Ioſeph* in the plentifull yeares prouided againſt the ſcarſity and famine came. And the neceſſity of this godly preparation afore-hand, will appeare the better if wee conſider the reaſons.

Gen. 41. 35

Reaſ. 1. Firſt, becauſe when death comes, the greateſt matter that did euer concerne vs, will then bee in queſtion, to wit, the eternall ſaluation or finall damnation of our ſoules. Now we ſee when men haue a cauſe to be tryed, and an action to be determined of, that may eyther concerne their perſons or goods, how carefull are men in

in such a case to prouide against their day of hearing? they will haue their euidences read, they will produce their Witnesses, search Records, and vse all possible meanes (I would, at all times direct and honest) that the matter may passe on their sides. Oh! how much more carefull ought we to be in this great matter betwixt God and our soules? Here is a title to be tryed, appeare wee must in person, there is no counsell to bee entertayned; for so saith the Apostle, *All must appeare before the tribunall seate of IESVS CHRIST, that euery man may receiue the things which he hath done in his body, to that he hath done, whether it bee good or euill.* Much more concerneth it vs then, to prouide against that day shall come. 2 Cor. 5. 10 Reu. 20. 12

Another

Reas. 2. Another reason which may serue to enforce this duty vpon vs, is, because if wee prouide not before, it will then be too late to repent, to pray, and to beg for pardon; the gates will then bee shut, and too late it will be to
Mat.25.11 pray, *Lord, Lord, open to vs.* It was too late that the Rich
Luk.16.42 man cryed, *My tongue, my tongue*; hee should heere haue cryed, *My soule, my soule*; he desired too late a drop of water, that would not in time giue a crumme of bread: he should haue beene mercifull in his life time, and haue prepared against the day of death; for as *Dauid saith,*
Psal. 6.5. *In death there is no remembrance of thee, and in the graue who shall praise thee?*

Vse 1. They are here to be reproued, that of all other things will not suffer the meditation of death once

once to poſſeſſe their hearts, but if at any time any thought of death doth once enter into them, they preſently ſuppreſſe it, the conſideration thereof being ſo terrible. Oh! my brethren, put not the euill day ſo from you, which the ordinance of God hath put ſo neare: walke not alwayes with your faces towards the Eaſt, ſometimes haue an eye to the Weſt. The Earth is the wombe that hath bred you, and the Earth is the tombe that muſt receiue you: ſay not then vnto your ſoules, *Soule take thy eaſe, eate, drinke, &c.* but remember that you are mortall, and dye you muſt. Luk. 12. 19

Vſe 2. Secondly, this may ſerue to teach vs to pray earneſtly vnto God, that he would giue vs this grace to prepare for our latter end.

end, for hee must first touch our hearts with the consideration thereof. And therefore *Moses* prayeth, *Teach vs O Lord to number our dayes, that wee may apply our hearts vnto wisedome.* Teaching vs that vntill the LORD doe by his Spirit instruct vs herein, wee shall still remaine ignorant. Sathan perswaded our first Parents that they should not dye at all: now Sathan thinkes that too grosse a temptation to perswade vs vnto, seeing wee see by experience that dye wee must; yet he perswadeth many that they shall not dye yet, and herein he preuailes. Oh! pray we then, that the Lord would open our eyes that wee may see our owne frailty, that dye we must, and one day giue vp an accompt vnto him; that so wee may

Psa. 90. 12

euer

euer thinke of this day of our diſſolution, and in ſome weake meaſure be prepared for it.

And he came out, and went (as he was wont) to the Mount Oliuet, and his Diſciples followed him.

SAint *Iohn* hath it, *Hee went forth with his Diſciples ouer the brooke Cedron, where was a garden.* This brooke *Cedron* was a water which ran betweene *Ieruſalem* and the Mount *Oliuet*, in a little and low valley, a very ſmal brook and in time of drouth was vſually dry. Hither Chriſt often reſorted with his Diſciples into this *Garden*: to this end, as ſome Diuines obſerue; that as the firſt *Adam* ſinned in the *Garden*, ſo the ſecond *Adam* ſhould ſuffer

Io. 18. 1.

2 Sam. 15 23.

in a *Garden*: And as the first *Adam* sinned by a *Tree*, so the second *Adam* should suffer on a *Tree*, &c.

As hee was wont. Christ kept his accustomed place, although he knew that there he should be taken. Thus did some of the Martyrs; although they might haue fled, yet they would not. So then wee see, Christ went into the Mount, not to hide him as hee might haue done; but hee went to bee taken, as to a place free from tumults, a place well knowne vnto the *Iewes*, and that CHRIST oftentimes came and resorted thither.

Doct. 2. Christs death voluntary.

From whence wee may obserue, that Christ went voluntarily vnto his death. He might haue auoyded it, but he would not: many a time did hee escape ont

out of the hands of the malicious and cruell *Iewes*. When they led him out of *Nazareth*, and brought him to the top of an hill to cast him downe; it is sayd, *Hee passed through the middest of them, and went his way*. Againe, when CHRIST told them, that *Before Abraham was, I am*; it is sayd, *They tooke vp stones to cast at him: But* CHRIST *hid himselfe, and went out of the Temple*. At another time, hearing of the malice of the *Iewes*, it is sayd of Christ that *He left Iudea, and departed into Galile*. And at other times, when they sought to take him, he escaped their hands. But now he vseth no meanes to escape their hands; but goes into the *Garden*, a place well known to them there to be taken. And herein appeares the infinite and admi-

Luke 4.29 30.
Iohn 8. 59
Iohn 4.3.
Ioh. 10.39.

rable loue of CHRIST IESVS; who being the onely begotten Sonne of his Father, deare vnto him, and lying in his bosome: That notwithstanding, he should take our Nature vpon him, and so willingly lay downe his life for his Church, and to suffer the most shamefull, ignominious, and cursed death; the death of the crosse for vs.

Gen. 22. The loue of *Abraham* is recorded for eternall memory, in that he was content at the commandement of GOD, to offer vp and to sacrifice his onely Sonne, in whom the promise was, that all the Nations of the Earth should bee blessed: but if this loue of *Abraham* be compared to the loue of Christ, it is but a drop of water in comparison of the Ocean Sea: so infinite, so

Io. 3. 16. inutter-

inutterable, and vnſpeakeable, was the loue of Chriſt, that rather then we ſhould periſh eternally, hee would take this curſe vpon him.

The conſideration of this vnſpeakeable loue of God, and Chriſt, towards vs wretched forlorne, and miſerable ſinners, ſhould make vs cry out with *Dauid*: *Lord what is man, that thou ſo viſiteſt him? or the ſon of man, that thou regardeſt him?* And with the ſame Prophet to ſay: *O LORD what ſhall I render vnto thee for all thy benefits*, for this vnſpeakeable loue ſhewed on mee a moſt wretched ſinner? *I will receiue the cup of Saluation, and call vpon the Name of the Lord.* I will pay my vowes which I haue made vnto him, to loue him, to beleeue in him, and to obey him.

Vſe 1.

Pſal 8. 4.

Pſ. 116. 12. 13.

Vse. 2. Againe, seeing Christ Iesus hath so exceedingly loued vs, that so willingly hee gaue himselfe to suffer death for our sakes; here wee are taught to bestow our selues, bodies and soules and all vnto God: for from this ground doth the Apostle exhort vnto this duty, when he sayth: Rom. 12.1. *I beseech you brethren by the mercifulnesse of God, that you giue vp your bodies a liuing sacrifice, holy and acceptable vnto God.*

And sith Christ Iesus hath bin content to leaue all pleasure and happinesse in heauen, to suffer all misery and calamity vpon earth for out sakes: let vs in loue and recompence vnto him (vnlesse wee will shew our selues most vngratefull) bee content not onely to forsake all pleasures, profits, and preferments which may

may draw vs from the loue of GOD but also be content to vndergoe all miseries and calamities for his sake, when hee shall lay the same vpon vs.

Lastly, seeing Christs calling was to dye for his Church, and to be *our Passeouer sacrificed for vs*, and in that he died so willingly and readily, neuer seeking meanes now to escape as before he had done; because now his time was come, and the time of his suffering approached: here Ministers and all Christians are taught to performe the duties of their calling willingly and cheerfully. They whose calling is to preach the Gospell of Christs Kingdome, that they performe the duty of this calling willingly and cheerefully, as Christ did, whose calling was to die for sinners. *Vse* 3. 1 Cor 5 7

ners. They that are called to the estate of Magistracy, eyther in Church or Common-wealth, Christs example may still preach to them, and tell them they must performe the duties of the same willingly. And this Doctrine of willing and cheerefull obedience, doth concerne all other estates and degrees of men, whether they be husbands or wiues, parents or children, maisters or seruants, &c. all must looke vnto Christ, and learne of him
Mat.11.26 to performe the duties of their callings willingly and cheerefully, *Who was obedient to the death, euen the death vpon the Crosse, &c.*

Obiect. If we were to be taken, and to suffer for the Gospell, whether might wee goe to the place, as Christ did here, where we were sure to be taken?

Answ.

Answer. Christ had an houre, and so haue euery one of vs; and when his houre was come, he fled no more: he knew that this was the appointed time of his suffering. He knew that *Iudas* would come thither into the *Garden*, with a company of men of Warre: and yet of set purpose hee came thither to bee taken: his houre being now come, hee fled no more. So in that we doe not know our houre is come, we may flie: but if we doe know with Christ, that our houre is at any time come, then wee may not flie. *Answ.*

Obiect. Indeede Christ did know his houre, but how shal we know that our houre is come? *Obiect.*

Answer. When our calling requires that wee should dye for the Testimony of the truth, and for the setting out of Gods glo- *Answ.*

ry,

fy, then are we to die. But if our life may bee more for Gods glory, we being not ſtrengthned to die, and that our departing bee not contrary to our generall calling of a Chriſtian, wee may flie.

Maiſter *Perkins* on the Creed.

And thus much for the firſt part of the preparation of Chriſts ſuffering, the place where it began, the *Garden*.

And his Diſciples followed him.

Second part of the Preparation to Chriſts Paſſion.

HEre wee ſee who were the perſons that were with Chriſt at the time of his apprehenſion. There were eleuen Diſciples, but hee tooke but onely three with him, to ſee, and to be eare-witneſſes of his bitter agony, *Peter*, *Iames*, and *Iohn*.

It

It is not neede nor conuenient for all people to be called to a Christian afflicted in conscience, or to one in an agony on his death-bed: but some sonnes of *Consolation*, euen such as can skill and speake a worke in due season, are there to be present; such as can comfort the sicke, and pray for him. For one houre spent well then, when a mans life is almost out spent, may bee more profitable then a whole yeare before; it may gaine a man the assurance of eternall life and saluation.

The first reason then why Christ left eight, was because it was not so conuenient to haue all the Disciples with him.

Secondly, because hee would haue them kept in safety from the rage of the *Iewes*, who would very

very likely haue apprehended them likewise, if they had beene found with Iesus at that time.

Obiect. But why would Christ haue those three with him?

Ans. *Answer.* Surely because hee would haue witnesses to testifie vnto the world the truth of his sufferings: whence we may obserue this doctrine.

Doct 3 The Apostles were to be witnesses to Christs Passion.

That the office of the Apostles was, after a speciall manner to giue testimony of Christs Passion, with all the circumstances that belong to the same. It was an Apostolicall speech and manner of preaching, not deriued to any ordinary Pastors or Teachers, to say as S. *Iohn* doth: *That which wee haue heard and seene, and our hands haue handled, that we testifie vnto you.* And it is sayd, that the Lord

1 Iohn 1.1

gaue

gaue vnto the Apostles *Great power to giue witnesse of Christ.* Acts 4 33
And againe, *When the Holy Ghost shall come vpon you, ye shall be witnesses vnto me, both in Ierusalem, Iudea, Samaria, and to the vttermost parts of the earth, yee shall bee my witnesses,* sayth Christ, *viz.* This shall be your office and dignity to beare witnesse of mee, of my Doctrine, Life, Miracles, Passion, Death, Buriall, Resurrection, and Ascention; and of all the things that I haue done, and suffered for mans saluation. Thus it becommeth the Disciples to bee witnesses of these things after a more speciall manner, and that for these reasons. Acts 1.

First, to distinguish betweene the *Witnesses* of the *Apostles* liuing in the time of Christ, and the Ministers of the Gospell in *Reas.* 1.

succeeding Ages : for euery Minister is called of GOD to giue witnesse to Christ. But yet to speake properly, they are indeede rather Preachers and publishers of things *witnessed*, then *Witnesses*: or if they be *Witnesses*, yet they differ from the Apostles, in that they are not oculate, or eare *witnesses*, as they were.

Reas. 2. Secondly, they were enduced with great a measure and proportion of faith : they knew the things which they testified, and of them all S. *Iohn* speaketh thus:

Io.21.24. *They knew the testimony to bee true.* True for the matter, for they deliuered the whole counsell of GOD, and kept nothing backe that was necessary to be known : and true for the manner-

2Pet.1.21 for they spake as *They were mooued by the Spirit of God*, and

therefore

therefore free and exempted from all errour in their witnesse, which the Ministers now are not.

This being so, that the Lord would haue his Apostles to bee witnesses of all things that hee suffered for mans saluation: then this may admonish all those that are hearers of the Apostles doctrine, what an haynous sinne it is, not to beleeue, or to gaine say the Gospell of Christ; for it was not a simple preaching of Christ as an Historicall narration that the Apostles vsed, but it *was such which they had heard & seene*, and gaue out, not onely before the common people, but also before Bishops and Priests, Kings and Councels. Oh then in what a woefull and miserable estate are those which feare not to speake against the Apostles of Christ! *Vse* 1.

Christ, and will not beleeue these witnesses. Herein they doe not onely accuse the Apostles of lying, but euen Christ himselfe: for so saith that most beloued Disciple of Christ: *If wee receiue the witnesse of men, the witnesse of God is greater, for this is the witnesse of God which hee bare of his Sonne: He that beleeueth the Son, hath the witnesse in himselfe: he that beleeueth not God, maketh him a lyer, because hee beleeueth not the witnesse that God beareth of his Sonne, &c.*

1 Iohn 5.

This serues to instruct vs after what manner we are to carry our selues vnder the Ministery of the Gospell, for some haue learned Sathans language, *Paul I know, and Iesus I know, but who are ye?* Surely witnesses to the same truth with the Apostles: for as it is sayd, *He gaue some to*

be

bee Apoſtles, ſome Prophets, ſome Paſtors, and ſome Teachers: where wee may ſee that hee that called the Apoſtles, calleth Paſtors, and Teachers. So then the Miniſters of the Goſpell being called of Chriſt to teach this Doctrine in his Church; whatſoeuer our vnworthineſſe bee, to heare vs, is to heare Chriſt; and to contemne vs, is to contemne Chriſt: for ſo ſayth our Sauiour, *Hee that heareth you, heareth mee, he that deſpiſeth you, deſpiſeth mee, and hee that deſpiſeth me, deſpiſeth him that ſent me.* Math. 10.

And ſurely this condemneth that baſe eſteeme that the world hath of the Miniſters of Chriſt at this day, who of all men are leaſt eſteemed and regarded, but hated and perſecuted. Well, the Lord at the laſt will pleade the

cause of his true and faithfull seruants: when all wicked and vngodly sinners shall finde when it is too late, that they did kicke against the pricke, when they set themselues against Gods faithfull seruants, who doe their best indeauour to shew vnto them the way to eternall life and saluation.

Obiect. *Obiect.* But why did Christ make choyce of such meane and weake men to bee his Witnesses to all the world, some fishermen, Tent-makers, &c. and not rather of the great *Rabbies*, the rich and wise men of the world?

Ans. *Ans.* It made much for the glory of Christ and his Apostles: It made much I say, for the glory of Christ, in that hee made choyce of illiterate and vnlearned men, and made them so wise by the Wisedome of God,

God, that they were able to put to silence, and to stop the mouths of the greatest Clerks, and most learned aduersaries of GODS truth they met withall. Earthly Kings and Princes can neuer giue wisedome, and therefore they make choice of such as are wise to be of their Counsell: But now CHRIST need to make choice of none such, but will honour himselfe to chuse weake and ignorant men, and of such to make them right wise, and noble, and euery way qualified for his worke.

And againe, heerein hee honoreth his Disciples, who being in themselues meane, weake, and contemptible men, yet vpon their calling receiued such a portion of the Spirit of God, as that they draue the wisest and most learned amongst the *Rab-*

bies of the *Iewes* to admiration. And hence it was that the wise and mighty, seeing the wisedome and boldnesse of *Peter* and
Act. 4. 13. 14. *Iohn*, and vnderstanding that they were vnlearned men, and without knowledge, they marueiled, and knew that they had beene with IESVS; *And beholding also the man which was healed, standing with them, they had nothing to say against it.* Now then what marueilous glory did CHRIST by this meanes, win vnto himselfe and his Disciples?

Secondly, the Lord Iesus Christ by this choyce of his, will put the difference betweene his kingdome and the kingdome of Antichrist. Christs kingdome maintaining the truth of God, is so strong of it selfe, being fenced about with the walles of Gods

Gods ſpeciall prouidence, that it needeth no other prop, it needeth not the arme of mans wiſedome, or an arme of fleſh to leane vpon. But euen ſimple, ignorant, and vnlearned men, being ſent of GOD, and imployed in his ſeruice, ſhall by Chriſt bee able to batter downe ſtrong holds, and to ſubdue a whole World in ſhort time.

But now come vnto the kingdome of Antichriſt which maintayneth nothing but fables and lies, it had neede of all the policy, wit, and learning that can be deuiſed, to maintaine and vphold it: but their falſe Doctrine could neuer ſtand without theſe two, Policy and power; it ſtands in neede of the wit of men, and the power of Princes. What thing elſe hath ſuppor-

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ted that tottering kingdome of Popery (now in the cleare light of the Gospell) but their great flourishing of *wise, learned, and prudent Fathers?* But alas! this is yet too little, I pray you take with you Gunpowder plots, equiuocation, &c. and all shall bee too little in the end to keepe that tottering Religion from falling. But Christs kingdome needeth not these, yet it promulgeth and spreadeth abroad it selfe dayly more and more. Whereas the kingdome of Antichrist being already in a consumption, *By the breath of his mouth shall bee vtterly abolished and rooted out at the brightnesse of his comming.*

Againe, in that Christ taketh these three Disciples with him, *Peter*, *Iames*, and *Iohn*, at this time that now hee is to enter in-

in-

to the Garden to wraſtle with Gods wrath for ſinne, and would not goe alone; we learne hence a further point of Doctrine, namely, that

Doct. 4. Solitarineſſe dangerous in temptation.

Solitarineſſe is very dangerous. When a man is in great temptations, it is not good to bee alone, company as at other times, ſo then eſpecially are comfortable; for now hath Sathan more power and aduantage againſt vs then at other times.

The diuel delights to ſingle vs out alone into deſert and forlorne places, that hee may the more eaſily ouercome vs: Euen as the wolfe laboureth to ſeparate one ſingle ſheepe from the reſt of the flock, to make it his prey. And therfore ſaith *Salomon*, *Woe to him that is alone.* Such an one is eaſily to bee ſet vpon by Eccl. 4. 10

Sathan. And heereupon the
Gen.2.18. LORD saith, *It is not good for man to bee himselfe alone: I will make him an helper meete for him.*

Now if it were not good for *Adam* to bee alone in *Paradise* whilest hee remained innocent, much lesse now can hee stand without helpe, being wholy corrupted. It was Sathans policy
Gen.3.1.2 to single out *Eua* alone by her selfe, and then to present vnto her the beauty of the forbidden fruite, which hee would not so easily haue assaied to doe, had she remayned with her husband.
Gen.34.1. It was when *Dinah* was alone
2. that *Shechem* caught her and defiled her. And *Dauid* was all a-
2 Sam.11. lone vpon the rooffe of his pallace, when Sathan tempts him to lust after *Bethsheba*, and to commit adultery with her. So that

we

wee may ſee full cleately how many the dangers are, and the occaſions of ſinne which wee are ready to fall into when we are alone. Sathan knowes that hee hath not ſtrength enough to ſet vpon many together, and therefore hee will ſingle vs out if it bee poſſible, that ſo he may the better preuaile. Yea the greateſt ſinnes, and the moſt horribleſt Impieties that were euer done in the World, were euer plotted and contriued when men were alone; as that of *Eue*, *Dauid*, *Dinah*, and the like. What ſhall wee ſay of *Iudas*, hee muſt firſt bee all alone before Sathan had his will of him. Mat. 27. 5

And experience teacheth the truth of this, how many euill and ſinful thoughts are ready to enter into vs while we are ſolitary and alone;

alone; and wee want not examples of many, who being alone haue fallen into many and fearfull dangers.

Vse 1. This serues first of all to condemne the Doctrine of the Church of *Rome*, who most highly commend and extoll an *Eremiticall* and *Monasticall* life, for men to sequester themselues from ordinary society, and fellowship, and to liue as *Monks* and *Eremits* in cloisters, woods, and deserts, as a most excellent estate and condition of life; but of that their example wee haue neither precept nor example in all the booke of God: but wee haue seene by that which hath beene spoken, how such expose themselues to a thousand dangers; yea, what doe they else then tempt God, and as it were dare Sathan to the combate? How-

soeuer

ſoeuer, this kinde of life being a perpetuall forſaking of all humane ſociety, is neither commendable in GODS Children, nor warranted in the Word.

Secondly, this may admoniſh all men to auoide ſolitarineſſe as much as they can, that ſo they may preuent euen the occaſions of ſinne. And as for ſuch whoſe callings are to bee alone, as a Student in his ſtudy, a workman in his ſhop, a trauailer by the way, and the like; they muſt eſpecially looke to their thoughts, and ſuffer them not to wander. Take heed of wandring thought, for there Sathan commonly begins to kindle the fire of his temptations. Let diuine Meditations therefore poſſeſſe our ſoules, that ſo Sathan may neuer find them *empty*, *Vſe. 2.*

ſwept

swept and garnished. But of all other, *melancholy* persons are in greatest danger this way, and therefore *Melancholy* is called the *Diuels shop*, wherein many times hee worketh much mischiefe. Such men especially are to take heed and looke vnto themselues.

And indeede this may teach all men to vse their company well, that so it may be the *Communion of Saints*, that we may be ready to support one another, and to helpe them in time of neede. But alas! our company many times is such as may be truely called Sathans snare to catch vs, and sooner are we foyled in their company then being alone: There is now adayes so much euill example in company

And thus much of the se-

cond

cond part of the Preparati-
on to Christs Passion,
The third fol-
loweth.

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*

THE

The second Sermon.

VERSE 40.

And when he came to the place, he said vnto them, Pray, lest ye enter into temptation.

CHRIST, as wee haue heard before, taketh with him his Disciples. Now in this Verse vnto the end of the 46. Verse, we shall see what vse hee had of his Disciples in the midst of all his troubles.

When

When hee came to the place. What place was this? *Gethsemane*, the place where Christ should bee apprehended; a place well knowne vnto *Iudas*, for hee had often beene there with Christ. And now that the time of his Passion was at hand, hee speakes first vnto the Disciples, that they should haue a care, and vse all holy meanes that they entred not into temptation.

This verse doth naturally diuide it selfe into two parts:

1. A duty required: *Pray.*
2. A reason to enforce the duty, *Lest ye enter into temptation.*

Before wee come to speake of these, there is something to bee obserued

obſerued in generall. As namely, what great care there was in Chriſt Ieſus of his Diſciples. At this time he layes aſide for a while the thoughts of his owne Paſſion, and begins to exhort the Diſciples; for the time was at hand that hee muſt now leaue them to the World, to the aſſaults of Sathan, and to the rage and malice of wicked men: and therefore whileſt he hath time, his ſpeciall care is to arme and ſtrengthen them, and to prepare them againſt thoſe times ſhould come.

And this care muſt euery child of GOD haue ouer them them that are committed vnto him. : A Miniſter ouer his flocke, a Maiſter ouer his family, a Father ouer his children; not onely in their liues, but alſo at the houre of their deathes. So that

that wee see that Christs example doth commend vnto all superiours a christian and necessary duty, namely:

That wee regard the good estate of GODS Church, that it may goe well with it when we are gone. This ought to bee the care of euery Christian for those that are vnder him.

Doctr. 1. Wee must regard the good of the Church after vs.

This duty wee finde hath beene carefully put in practice of the godly from time to time. How carefull was *Moses* that good seruant of God, that the people might not bee left without a guide, as sheepe without a shepheard: and therefore prayeth for a fit Gouernour that might goe in and out before the people: *Let the Lord God of the spirits of all flesh, appoint a man ouer the Congregation, that may go in and out before them.* And *Dauid*

Num. 27. 16. 17.

vpon his death-bed, and immediately after hee had inuested *Salomon* into his Throne and kingdome, how carefully doth hee exhort him? saying: *And thou Salomon, my sonne, know thou the God of thy father, and serue him with a perfect heart, and with a willing minde: for the LORD searcheth all hearts, and vnderstandeth all the imaginations of thoughts. If thou seeke him, hee will bee found of thee, but if thou forsake him, hee will cast thee off for euer.*

1 Chro. 28 9.

Oh what a worthy exhortation was this of *Dauid* to his sonne? It shall neuer dye, but still preach vnto all godly parents and religious children, and tell them both their duties, euer, euer to prouide for the good of GODS Church when they are gone. This appeareth by that of the Apostle

Apoſtle *Peter*: *I will endeauour alwayes that you may bee able to haue remembrance of theſe things after my departure.* 2 Pet. 1. 15

Paul was not ignorant of this duty, when hee inſtructed *Timothy* in this duty, ſaying; *Watch thou in all things; ſuffer aduerſity; doe the worke of an Euangeliſt; cauſe thy Miniſtery throughly to be liked of; for I am now ready to be offered, and the time of my departing is at hand.* 2 Tim. 4. 5. 6.

Thus becommeth it all Superiours to haue a ſpeciall care of thoſe that are vnder them, that ſo the Church of GOD may bee prouided for, and that it may goe well with it when they are gone, and their Sunne is ſet vpon them; and for this there is great reaſon.

Reaſon. For firſt, the Church is our

mother, who hath conceiued and brought vs to liue a ſpirituall life to God. Through her wee haue begun our heauen and happineſſe heere, we haue a long time ſucked her breaſts, and are now growne to be ſtrong men in CHRIST: let vs not then prooue ſo vnnaturall to forſake her at laſt. It was Chriſts care euen vpon the Croſſe, to
Io 19.26. prouide for his Mother, and then committed her to the care of his beloued Diſciple. Let vs not then ſhew our ſelues to bee of ſo baſtardly brood, to caſt off all care of GODS Church, which is the mother of vs all.

Vſe. Seeing our care muſt bee for thoſe that be vnder vs, whatſoeuer our place or calling be, thoſe that are vnder vs, are to bee thought on, and prouided for, that

that ſo it may goe wel with them when we are gone. Oh that all Magiſtrates and Miniſters, Parents and Maiſters, would learne to put this duty in practice! how well would it fare then with Gods Church? We ſhould then leaue a happy poſterity behinde vs, and a bleſſed memory that ſhould neuer rot; and, our care and diligence would euer cry and call vnto our poſterity to doe the like, and ſo our childrens children would bee taught to feare the Lord.

This duty belongs to true loue; would God this care were in vs, then ſhould not ſo many preſidents of iniquity, like *Ieroboams* ſinne and *Baalams* counſell, be left to poſterities: then ſhould it not be ſayd, *The Fathers haue eaten ſowre grapes, and their childrens teeth are ſet on edge.* Then

ſhould the arguments of Papiſts and Atheiſts bee eaſily anſwered, that ſay they worſhip their Fathers gods, and follow the ſteps of their predeceſſors. But remember, that as *Baalams* curſe was renewed vpon him a long time after hee was dead, euen becauſe others followed his ſinne: So ſhall our bodies and ſoules bee condemned to more intollerable paines & torments, becauſe the loſſe of our liues will breede the loſſe of them that come after.

This is the duty of all, all muſt prouide with Chriſt here for the ſoules and ſaluation of all that are vnder them. And this duty muſt wee doe in health, this wee muſt doe in ſickneſſe, and this we muſt doe in death; and ſo ſhall we glorifie our God both in life and death. Thus did godly

Ioſuah

Iosuah teach his houſhold to *ſerue the Lord*: and thus did *Abraham* teach his children and ſeruants the feare of the Lord: and this muſt we doe if wee will approue our ſelues to bee the children of faithfull *Abraham*. And thus much for the generall view of this Scripture; namely, the great care that was in our bleſſed Sauiour for the good of his Church when he was gone.

Deu.11.19.

Gen.18.19

First part the duty.

Mar.5.37.

Pray that yee enter not into temptation.

THESE were the beloued Diſciples of Chriſt, vnto whom Chriſt ſpake, yea, they were ſuch that Chriſt honoured aboue the reſt, and had them with him at certaine ſpeciall times: and when *Iairus* Daugh-

ter was rayſed from the dead, when Chriſt was transfigured vpon the Mount, and in this place, and now at this time, to bee witneſſes of his Paſſion; yet vnto them doth hee direct this ſpeech, *Pray that yee enter not into temptation.*

Mat. 17. 1.

Doct. 2. The beſt ſtand in need of inſtruction.

Hence wee obſerue this Doctrine, namely: That the beſt that are, ſtand in neede to bee inſtructed. Who more highly in GODS fauour then theſe beloued Diſciples, and who might profit more in the knowledge of CHRIST and Saluation then they had done? Yet CHRIST directs his ſpeech vnto them, *Pray that yee, &c.*

Yea, there is none ſo holy, ſo learned, ſo wiſe or religious, but neede further reformation, and had neede to be called vpon and put

put in remembrance by the Lords seruants, for an increase and growth in Piety and Religion. *Dauid* was a man after Gods owne heart, yet he stands in neede of a *Nathan* to schoole him for his fault hee committed. 2 Sam 12. *Zerubbabel* was a valiant Prince, a Ezra 5. one that highly honoured the LORD, and yet *Haggai*, the Lords Prophet must come vnto him, to set him forward about the building of Gods house at *Ierusalem*. A man would thinke that they which had such a measure of grace and piety should neede no more: but alas! though a man had neuer so much knowledge and grace, yet vnlesse hee bee called vpon dayly, and *bee strengthned with all might*, Col. 1. 11. he can stand no long time together. As a staffe in a mans hand so long as

as hee holdeth it, it ſtands, but if he take away his his hand it falls to the ground incontinently: Euen ſo vnleſſe the Lord reach forth his hand to ſupport and helpe vs, we cannot but fall.

Deu. 6. 7. Num. 15. 38.

Timothee was a moſt rare young man, more like an Angell then a man, yet hee ſtands in neede of helpe: and *Paul* muſt write vnto him two Epiſtles to admoniſh and to put him in minde of his duty, to teach him how to behaue himſelfe in the Church of GOD. And for this cauſe the Apoſtle *Peter* telleth the faithfull in his time, that he would neuer be negligent to put them in minde of their duty: *though they had knowledge, and were eſtabliſhed in the preſent truth.* And againe, the ſame Apoſtle calleth vpon the

Deu. 11. 18

1 Tim. 3. 15.

2 Pet. 1. 12

2 Pet. 1. 4. 25.

Iewes

Iewes to ioyne *vertue with vertue, &c.*

And *Iude* telleth vs that it is needfull for vs to bee better instructed, and to be put in minde of that which we doe know. I might alledge diuers examples more for the confirmation of the truth of this Doctrine; as that of the Prophet *Dauid*, howsoeuer a very deepe Scholler, knowing more then his teachers: yet hee was so blind in some things, that hee was more like a beast then a man, as he doth confesse of himselfe: *So foolish was I and ignorant, I was a beast before thee.* And that of *Paul*, that howsoeuer hee was a sanctified man, farre aboue others, yet in this he bewaileth his estate very much, crying out of himselfe: *The good that I would I doe not, but the euill that I would not, that do I.* But the rea-

Iude 5.

Psal. 119. 99.

Psal. 73. 22

Rom. 7. 19

reasons that follow will make the same more euident and cleare vnto vs.

Reas. 1. First of all, there is much drosse in the purest gold, and many imperfections in the most regenerate, and that in all the powers and faculties of soule and body. The iust man falls seuen times a day, and as the Apostle saith, *In many things wee sinne all.* Iam. 3. 2. *Iob* was a maruellous holy man, and yet saith he, *If I iustifie my selfe, my mouth shall condemne me. If I put forth my selfe for a perfect man, he will proue me a wicked doer.* Iob. 9. 20. And the Apostle saith, *Who so saith that he is without sin, is a lyer, and the truth is not in him.* 1 Ioh. 1. 10. So then there is sinne in the godly as well as in the wicked: we haue sucked corruption from the breasts of our mothers, and the worke of our regeneration is not presently

ly perfected in vs, but by degrees; which shewes in what great neede wee stand of others helpes heere. I take no comfort to vncouer the nakednesse of worthy *Patriarchs*, *Prophets*, and other holy men of God; who when God but for a time, did leaue them vnto themselues, most fouly did stumble and fall, and lay a long time in their sinnes. Yea, there is none so holy, or so mortified here, but through Sathans subtilty and temptation, may fall from that good begun in them, and breake off the worke of their Sanctification: for so much doe the words of the Apostle import vnto vs; *Let him that standeth take heede lest he fall.* And the like is againe in another place: *Thou standest by faith, bee not high minded, but feare.* 1 Cor. 10. 12. Rom. 11. 20

Secondly,

Reas. 2. Secondly, wee are ignorant in many things that concerne vs, the Lords worship, and our owne peace : *Our knowledge is but in part*, and as our knowledge is, such is our obedience : for wee cannot haue more obedience then knowledge.

1 Cor. 13. 9

So then this being the estate and condition of the best of Gods Seruants here, that their knowledge is but in part : it followes that they ought to submit themselues to the Word, to godly instructions, Christian admonitions, and wholesome reprehensions. For none so good, but others may finde that amisse in them, which they cannot in themselues : the best garments must bee brushed, the finest linnen washed, the sweetest Gardens weeded, and the best Christian heere admonished

moniſhed and warned.

Laſt of all, it is the will of God thus to humble his Seruants here with their wants and imperfections, that ſo they might the more earneſtly long after the perfections of grace that ſhall bee in the Kingdome of Heauen. *Reaſ. 3.*

This may ſerue firſt of all, to admoniſh vs not to bragge and boaſt of our broken ſeruice we performe vnto God, but euer to be humbled with our manifold wants and infirmities. It is the Diuels policy to make vs ouerweene of our ſelues, and make vs preſume wee are that which indeed we are not; and all to bring vs to confuſion: hee knowes that a man is neuer nearer to ſhame, then when his heart is lifted vp with a vaine conceit of his owne worthineſſe, power, and ſtrength: *Vſe 1.*

as

Pro.16. 12 18.

as *Salomon* saith: *Pride goeth before destruction, and an high mind before the fall.*

Stand not vpon the perfection of thy Wisedome, Knowledge, or strength. *Patriarchs* haue fallen, *Prophets* haue fallen, *Apostles* haue fallen, Angels haue fallen: what are we then that wee should bee proud in our selues, and despise the instructions of others? Let vs preach, and pray, and labour with neuer so entire affections in our callings, yet still wee are vnprofitable seruants; more still is left vndone, then done, and that which is done, is done in great weakenesse and imperfection. Oh then! farre be it from Gods Seruants, that they should hate or despise instruction, but rather shew themselues thankefull vnto those that shall any way helpe them

them forward in any Christian duty, and instruct and teach them how to goe forward with the LORDS worke: such are to bee highly honoured and regarded of vs, and not despised.

Secondly, this may teach vs not to despise any, though they seeme to bee inferiour vnto our selues; because God can make them instruments of much good vnto vs. Our Sauiour Christ was euer louingly affected towards those that were of an humble minde. When that good *Centurion* had that base conceit of himselfe, that hee thought himselfe not worthy that Christ should come vnder his roofe: oh! how highly doth our Sauiour commend of him; *I haue not found so great faith, no not in Israel?* It is a *Vse.* 2.

great fault in our dayes, too too common amongst vs, that we prize the speech according to the speaker, and the worth of the gift according to the worth of the giuer.

If the Minister be meane and poore, let his exhortations be neuer so holy and pure, men lightly regard them: this is as Iames 2. Saint *Iames* saith, *To haue the faith of our Lord Iesus Christ in respect of persons*: But if wee did truely consider how vnable wee are of our selues to doe any thing which is good, it would make vs more lowly in our owne sight, as also to esteeme better of those, be they neuer so meane, that shall any way helpe to fit vs to any Christian duty. And thus much from the nature of the persons whom Christ doth instruct here to *pray*; they were the

the blessed Disciples of Christ: so that we plainely see that the most righteous and holiest that are, whilest they liue here, haue neede of instruction.

Pray, lest yee enter into temptation.

WEe are here further to consider in the first part of this Scripture, how Christ would haue his Disciples prepared for temptation, and secondly by what meanes they should prepare themselues, namely, by prayer.

Wee will first of all consider what that *temptation is* which Christ here meaneth, and secondly of the meanes to auoide it.

What tẽptation is.

First, this word *temptation* is diuersly taken; to tempt, is nothing else but to try & to proue.

Sometime God tempts vs for a good end, and then temptation is taken in the good part: and thus God tempted *Abraham*,
Gen. 22.1 that is, God did proue *Abraham*. Not that God by this meanes doth get any knowledge of that hee was ignorant of before, but that his gifts and graces in his children should be made manifest.

Sometimes againe our owne lusts tempt vs; as Saint *Iames* saith, *Euery man is tempted when*
Iam. 1.14. *hee is drawne away of his owne concupiscence*, and this is euer sinne.

Besides these the diuell tempts vs, and this third kind especially is heere to bee vnderstood in this place. And so the same is in that petition of the Lords prayer, *Lead vs not into temptation*. This temptation is a malicious

cious ſtirring of vs vp by Sathan vnto ſome ſinne.

Sometimes Sathan as a roaring Lyon, ſets vpon vs and tempts vs. *Be ſober and watch, for your aduerſary the diuell like a ramping and roaring lyon, &c.* And thus hee comes terribly vpon vs, ſetting fearefull things before vs. Reu. 12. 1 Pet. 5. 8

Sometimes hee comes vnto vs like a Serpent in deceipt, and thus hee tempted *Euah.* Gen. 3.

Sometimes he comes like an Angell of light, and like a Church man vſeth faire perſwaſions, ſaying, What will you not doe as your Fathers did? this is the ancient and old religion: and thus Sathan will ſeeme to bee a religious and deuout diuel. Sometimes againe Sathan tempts vs by offering profits, commodities and pleaſures: *All theſe will*

I giue thee (saith Sathan to Christ) *if thou wilt fall downe and worship mee.* He will sometimes pretend religion, sometimes compassion, sometimes sobriety, and the like; that fighting thus as it were vnder Christs colours hee might the more easily preuaile: *Pray, lest lest ye enter into temptation.* it is one thing to bee tempted, and another to *enter into temptation.* To bee tempted by Sathan simply, is no sinne: and herein also is a difference betweene tempting by Sathan and by our own lusts, for to be tempted with our own lusts is sinne, because it is within vs.

Gen. 3. *Euah* had not sinned if shee had not consented to Sathans temptation, and so haue beene ouercome.

To bee led into temptation and

and to enter into temptation, are both to bee ouercome by prayer, as our Sauiour teacheth in this place. It is a feare-full thing to dispute with Sathan, or for a weake Christian to dispute with *Heretickes*; weake Christians are not to reason with them, God hath commanded the contrary; wee are to say with CHRIST, *Auoide Sathan.* It is sayd, *The tempter came and tempted Christ.* Mat 4 3. Sathan is not a tempter, but the Tempter: except thou yeelde thy heart to Sathans temptations, it is no sinne to be tempted of and by Sathan; for Christ was tempted by Sathan, and yet he did not sinne.

Obiect. Whether is it lawfull that wee pray, that wee bee not tempted? *Obiect.*

Ans. It is not lawfull so to *Ans.*

pray, for it is good for vs to bee tempted, and they are as necessary for vs as our meate and drinke. But wee must pray that wee doe not *enter into temptation*, that is, that wee be not ouercome by temptation; as thus to say, Good Lord, let vs not be ouercome by temptation, let not our lusts ouercome vs, let not our corruptions preuaile.

The heart of a Christian man is like a well fenced City, which can neuer bee ouercome but by traytors within, as ignorance, couetousnesse, pride, lust, &c. without which traytors Sathan can neuer ouercome vs. No man is hurt but of himselfe; so that if Sathan ouercome vs, it is thorough our owne corruption, it is because wee let him in. Oh then! let vs *pray that we enter*

enter not into temptation.

Now then, in that aforehand our Sauiour thus prepareth his Disciples for these temptations, wishing them to pray that they be not led into them, wee learne this point of Doctrine, namely, that preparation must bee made against the time of tryall come. GODS children they are seldome free from temptation here in this life, but for the most part one followeth vpon the necke of another, euen as *Iobs* calamities came vnto him; the ending of one being but the beginning of another: had not *Iob* thought on them before, hee could neuer so patiently haue borne them; but saith he, *The things that I feared are come vpon me.* It seemes they were thought on by *Iob* before this time, and this was it that

Doctr. 3 Preparation must be made before temptation come.

Iob 1. 5.

Iob 3. 25.

that made him so well to endure so sore assaults.

Wee are to looke for nothing all our life time, but a continuall entercourse of temptations, perpetuall warfare; there is no part of our life wherein Sathan setteth not some trap to catch vs, so that we are not to bee secure and careleſſe, but very vigilant and watchfull: many tryals are to be vndergone of vs here, and many assaults to bee withstood, before wee get the victory to bee free. This made our Sauiour to be very carefull herein, preparing his Disciples against his departure, because he knew there were euill dayes and hard times at hand, against which times vnleſſe they were prepared they could neuer looke to stand out against Sathan. Thus it pleaseth the

the Lord to order the life of a Christian here, that *thorough many afflictions wee must enter into the kingdome of God.* This is represented to vs in Christ our head, who through manifold trials and temptations entred into glory. And the more grace a man hath, the more commonly assaulted by Sathan. Christ telleth his Disciples that Sathan had the greatest spite at them of all other men: And *Peter* because hee was an excellent Apostle, one that was euer forward to acknowledge Christ, a worthy pillar in the Church of GOD, therefore Sathan singles him out from the rest, and giues him a very sore foyle, as wee shall see hereafter.

Act. 14.22 Ps. 34.19.

Mar.16.16 17, 18.

The first reason may be taken from that of the Apostle *Peter*, Be

Reas. 1.

1 Pet. 5. 8 *Be ſober and watch, for your aduerſary the Diuell like a roring lion goeth about continually ſeeking whom he may deuoure.*

Reaſ. 1. Here is the firſt reaſon taken from the nature of Sathan: hee is our ſworne enemy, and the end of all his temptations are to deuoure vs: hee is like a cunning theefe, hee hath often marked out houſes to ſee where they are weakeſt, there to breake in vpon vs, and to rob vs of all the treaſure of grace that the Lord hath vouchſafed vnto vs; ſo that if we make not preparation afore-hand, we may ſuddenly be ſurpriſed like the Iudges 18. people of *Laiſh*; but if wee be prepared, well we may bee the more ſecure.

Reaſ. 2. Secondly, as wee haue a moſt dangerous enemy without vs, who ſeeks by all meanes poſſible to

to breake in vpon vs, and to enter the caſtles of our ſoules, whether at the doores or at the windowes, the eyes or the tongue, hand, or foote; where wee are moſt weake, there hee will bee ſure to make his entry.

So wee haue a more dangerous enemy within, and that is our heart, as deceitfull, yea, more deceitfull then Sathan himſelfe: for *The heart is deceitfull aboue all things, who can know it?* So that it behooues vs to be watchfull. For the matters of this life, wee are wiſe herein: that if wee had a wicked and theeuiſh ſeruant, that ſought opportunity to rob vs, we would haue a ſpeciall eye vnto him continually, and the rather becauſe hee was within the houſe with vs, and therefore more dangerous then without. Ier. 17.

But

But if wee were ſure that wee had about vs a ſeruant that were ſo faithleſſe, as at any houre in the night to let in vpon vs our deadly enemy that ſought our blood, wee would be marueillous heedfull vnto him. Well this is our caſe, we haue ſuch an vntruſty ſeruant within vs, our owne hearts; they will bee ready at any occaſion to let Sathan in vpon vs: Oh then, how carefull ought wee to bee to looke vnto them, and to ſeare them?

Reaſ. 3. A third reaſon may be taken from God himſelfe, for how doe wee know the Lord will deale with vs, when he ſhall finde vs ſo remiſſe and careleſſe? He hath required that wee ſhould euer watch and ſtand vpon our guard, and that becauſe wee doe not know how, when, or where Sathan

Sathan will ſet vpon vs. Sure wee are that wee muſt to the combat; neuer any of Gods ſeruants eſcaped, no not *Adam* in the time of his innocency, nor Chriſt Ieſus himſelfe, much leſſe may wee looke to eſcape. Oh then, how doe wee know the Lord will deale with vs, when wee make light account of his commandement? May not the Lord moſt iuſtly manacle our hands, and giue vs ouer to our ſelues, and deny vnto vs the gracious aſſiſtance of his Spirit? that whereas wee had before ſome liberty and freedom of ſpirit to call vpon his name, to withſtand the aſſaults of Sathan, and in ſome weake meaſure to walke vprightly before him: that euen now for the neglect and contempt thereof, not being watchfull, not preparing againſt

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againſt the time of temptation, and for not calling vpon him for his ayde and comfort, he giue vs ouer to Sathan, and leaue vs to our ſelues, and that moſt woefully for euermore? And this may the LORD doe as a iuſt recompence and reward of ſinne, that would make ſo light account of that he ſaith.

Reaſ. 3. This Doctrine ſerues in the firſt place to reprooue and condemne ſuch deſperate and careleſſe ſinners, as make but a tuſh of what God commandeth; nay doe they not glory in their ſhame? making their boaſt that they were neuer tempted; No, they thanke God, the Diuell neuer troubled them; they know not what this temptation meaneth you ſpeake of. Ah poore ſoule, if this be thy ioy which moſt

moſt of all ſhould cauſe thee to feare what a caſe thou art in, it is a ſigne that the *ſtrong man armed* hath taken poſſeſſion of thy houſe, that is, of thy ſoule, that hee holds thee thus in peace. A Dog doth ſeldome barke againſt thoſe of the Family, neither doth a King lift vp a Sword againſt his loyall Subiects; but if they rebell againſt him, then preſently he raiſeth vp a power to ſubdue them: Euen ſo thou being one of Sathans family, one of his loyall Subiects, captiuated vnder ſin and Sathan, and at his becke to doe his will, no maruell Sathan holds thee in this damnable ſecurity; whereas if thou wereſt a Diſciple of Chriſt, and diddeſt belong vnto his Fold, thou ſhouldeſt bee ſure to finde Sathans rage againſt Luk. 11.21

our table become a snare vnto vs; when wee are about the workes of our callings, and exercised about the workes of Religion, still, still must wee bee prepared for Sathan; for in things neuer so holy and lawfull in themselues, will Sathan seeke to draw vs into some sinne. Oh the dangers are vnspeakeable that a poore Christian is in euery moment: and therefore both the Disciples and euery Christian had neede to bee put in minde of this Duty of godly and holy preparation.

Vse 3. Lastly, this may serue for the great comfort of those that are much tempted and set vpon by Sathan; let not such bee too much discouraged in themselues, as to call into question Gods loue vnto them, because they are

are so sorely buffeted by Sathan. No, no, it is rather an argument of Gods loue; for whom God loueth most, the Diuell hateth most; yet in the meane time, vntill the LORD will deliuer vs, hee hath promised that *His grace shall bee sufficient for vs.* So that though Sathan rage, and they haue many infirmities in them, which humbles them and casts them downe; yet in the end they shall get a finall victory ouer sinne and Sathan, and all the enemies of their peace. 2 Cor. 12.

Pray, lest yee enter into temptation.

AS wee haue before considered what temptation is, and how euery Christian ought to *Prayer.*

prepare himselfe thereto. Now we are to consider the meanes to to be vsed, eyther to preuent temptation before it come, or being come, to get out of the same; and that it is here sayd to be Prayer.

A meanes to auoyde temptatiō.

Pray, lest yee enter, &c.

Prayer is a remedy against Sathans temptations; and in time of temptation a Christian is then especially to vse Prayer. Wee are taught this in that diuine Prayer of our Sauiour, to pray against temptation.

Mat.26.41

Prayer is a messenger sent vnto God for helpe, when a Christian is in trouble: It is not a messenger vnto King *Saul*, but vnto the King of kings, So then our instruction is this: that

*Doct.*4 Prayer forcible against tentation.

Prayer is a forcible meanes against temptations. Christ cō-

mands

mands vs to vse it, as heere in this place, so also in that holy Prayer of his, *Lead vs not into temptation.* This duty was of old excellently set out by the *Israelites* going to battaile: as the people were to goe armed and to fight; so the Priests were to goe with siluer Trumpets and to sound. Num. 10.9

And this same sounding did imply earnest and hearty prayer; and the successe thereof we may see in that battaile fought betwixt the *Israelites* & the *Amalikits*: for while *Iosuah* and the people were fighting, *Moses* lifting vp his hands supported by *Aaron* and *Hur*, they preuailed agaynst them; and this was a figure of their inward prayer and spirituall combate, they were to fight against sinne and Sathan. This feruent praying vnto God, Exod. 17.9

is like the crying in a house when theeues haue beset it: for as crying will force theeues away, so Prayer doth scare Sathan away; for by Prayer there will such helpe come in, that Sathan cannot withstand.

Prayer is part of that spirituall armor, by the which we withstand Sathan. Eph.6.18. *Pray continually*, saith the Apostle. This gift of Prayer, and the reuerent vse thereof, is it that giues strength to our faith and our hope: and I take it indeede to bee a thing impossible, that either that Christian who is diligent in Prayer, should be weake in Faith, or in any grace; or that grace should abound where there is a neglect of Prayer. *Pray, that yee enter not into temptation* saith Christ; appointing it indeede to bee the onely

onely remedy againſt temptation. *viz.* Bee yee carefull in the performance of this duty; pray, oh pray, and ſtill pray vnto God to increaſe your faith, to confound Sathan, that ſo yee may withſtand his force and temptations to ſinne. And hence it is that one ſayth well: Pray, and ſinne if thou canſt. Noting indeede what a ſpeciall preſeruatiue Prayer is againſt temptation.

Let vs then flye vnto GOD by Prayer for ſtrength and aſſiſtance, and of this wee ſhall be ſure, either to haue the temptation remooued, or elſe receiue that anſwere made to *Paul*; *Bee content Paul, my grace is ſufficient for thee.* And howſoeuer hee doth ſeeme vnto vs many times not to heare vs, yet farre bee it from vs that wee ſhould call the truth 2 Cor. 12. 9

truth of his diuine promises in question.

It is alas, the case of many, that if they be exercised with any sore affliction or temptation, happily at the first they will sue and seeke vnto the Lord by praier; but if comfort and deliuerance come not by and by, many times they fall off from seeking to the Lord, to seeke to the Diuell and his instruments, to Witches, &c. This sheweth that they neuer in all their liues prayed in faith, they neuer truly beleeued the promises of God, in that now in time of neede they want all true Christian patience, to waite for the accomplishment of them. Would to God, I wish, this were not the state of the Children of God themselues, sometimes to fayle in this duty: who, when the Lord delayes to

heare

heare them for ſome ſmall time, how ready are they to ſhewe their impatiency in theſe or the like ſpeeches? I haue often called vpon God, and made my humble ſuite vnto him for comfort, but as yet I finde none. I will tell you, my beloued, the reaſon why he wil not, nay, he ought not to heare vs: becauſe we doe not remooue our impiety, infidelity, and vncharitableneſſe; let but theſe three be remooued, and whatſoeuer you ſhall aske in my *name*, ſayth Chriſt, *my father wil giue it you*: *Aske* ſtill, *Seeke* ſtill, *Knocke* ſtill, but be ſure it be with Faith, and thou ſhalt be ſure the Lord will heare thee: for by true prayer, the eare of God is tyed to the tongue of man. Firſt, if the Lord doth not heare thee, its not alwaies a token of his anger, if that the Lord giue thee his grace

grace ſtill to perſiſt in Prayer, and to call vpon him, that thy perſeuerance in Prayer, is a more excellent gift and a greater mercy then the thing it ſelfe that thou entreatedſt or prayedſt for.

Secondly, in that the Lord delayes to grant thy requeſt, it may be, there is in thee ſome ſin that is not yet truely repented of. And then no maruell the Lord heare thee not, in that thy ſinne hath raiſed vp ſuch a cloud betwixt thee and Heauen, as that thy Prayers cannot pierce it to come into GODS preſence.

Thirdly, becauſe the Lords delight is to heare vs call vpon him; and thus he deferred to anſwere the *Canaanitiſh* woman in the Goſpell, becauſe he was delighted with her; *Haue mercy on*

Mat. 15. 22

me

me O Lord, thou Sonne of Dauid. This was a pleasing sacrifice to Christ, and because hee tooke delight in it hee would not preuent her, but shee must still cry *Iesus, Iesus*, after him; but in the end, *her labour was not in vaine in the Lord*, she had her request and desire.

And lastly, the Lord many times delayes to answere our Prayers, to this end that we may the better prize that grace wee pray for: whereas if the Lord should presently answere our requests, we should too lightly esteeme of his heauenly graces. And thus the Lord dealt with his seruant *Moses*: the Lord was purposed to spare his people, yet when *Moses* prayed for them, the Lord seemed not to regard his prayer; nay, he saith further, *Let me alone that my wrath may* Exo. 32. 10

waxe

waxe hot against them, for I will consume them.

This was to inflame the affection of *Moses*, and to make him the more earnest vnto God in prayer; which indeed he was, and therefore sayth; Oh Lord why doth thy wrath wax hot a-
Verse 11. gainst thy children, which thou hast brought out of the Land of *Egypt?* These things being well and truely considered of euery one of vs, may serue to comfort and strengthen our faith in Gods promises, notwithstanding for a time he may seeme not to answer vs at first.

Reason. And the reason which may inforce this duty vpon vs, is, that GOD who hath ordayned meanes of safety and protection agaynst Sathan, hee will in no wise crosse his owne ordinance, but with all care and conscience will

will haue vs to waite and attend on them; without the reuerent vse whereof, his promise is not to protect any, no not in blessing vs in our temporall affayres of this life: *For all things are sanctified to vs by the Word and Prayer.*

And therefore wee reade that when *Israel* was to fight against the Philistimes, *Samuel prayed.* The like we see in *Asa*, *Iehosophat*, and *Hezekiah.* Now then if in fighting against flesh and blood, Gods seruants were euer carefull to adde *prayer* vnto the other meanes they vsed, then how much more ought we so to do in our spirituall Combates against sinne and Sathan? Christ wisheth heere his Disciples to *pray*; he practiseth the same himselfe, in his Agony, *he prayeth.* And *Paul* when hee was buffeted with

1. Sam. 7. 9

2 Cor. 12.

nour. It is not for nothing that the Spirit of GOD is ſo earneſt with vs to reſiſt Satan; for Satan if hee bee reſiſted, hee will play the coward, hee is like the dunghill Cocke: or an Iriſh Souldier, he will hardly abide the ſecond brunt.

Vſe 2. Secondly, ſeeing prayer is ſo forceable a meanes to reſiſt Satan, this ſhewes the moſt wofull and miſerable eſtate in which wicked men are, which cannot pray: they are as a company of naked men before a band of armed ſouldiers; for no impenitent, rebellious or hard hearted ſinner can pray: for as *Salomon* ſayth, *He that turneth away his eare from hearing the Law, euen his prayer ſhall be abominable.* Hee wants fayth which ſhould make his perſon and his ſacri-

sacrifice to bee acceptable; being hardned in his sinne, and obeying not the will of GOD reuealed in his Word, he cannot with any comfort pray for himselfe: nay rather, his prayers when hee prayeth, doe rather incense the Lord to further wrath against him.

Oh then! let wicked men consider well betime of their estate how naked they are, and how vnable to withstand Satan; that so they may repent and get fayth into their soules: and then they shall finde much sweetenesse and comfort in prayer, and be armed with strength from aboue against sinne, Satan, and their owne corruptions.

And last of all, this may serue for the great comfort and consolation of those which finde a *Vse 3.*

deadneſſe and dulneſſe creeping vpon them in this holy exerciſe of prayer. Let not ſuch be too much diſcouraged in themſelues; if ſo bee they doe truely ſtriue againſt them. Oh! it is the caſe of many to be too much caſt downe and diſcouraged in themſelues, when ſuch a dulneſſe and deadneſſe creepes vpon them, when they ſhould performe this duety of prayer vnto God. But tell me, doeſt thou ſtriue againſt theſe, art thou diſpleaſed with them? and doeſt thou ſigh and grone vnder theſe thy infirmities, and deſireſt to be eaſed?

This then is thy comfort, that euen thoſe ſighes and grones of thine are hearty prayers vnto GOD, and well pleaſing vnto him. And this wee may ſee true for our comfort and reioy-

ſing

ſing heerein, by the example of good *Hezechiah*, who was ſo oppreſſed with griefe, that hee ſayth, *Like a Craine or Swallow, ſo did I chatter, I did mourne like a Doue.* This was the caſe of this good King and holy ſeruant of the Lord; and what, did not the Lord regard him? Yes, this, this was an acceptable Prayer with the lord.

Euen ſo let this bee well remembred of vs, that the very ſighs and groans of our hearts when wee are ſo ſore oppreſſed that wee cannot pray, ſhall bee an acceptable ſacrifice vnto the Lord, and the Lord will anſwer them. And ſurely this is an excellent comfort to be thought on by all gods ſeruants, which many times find a deadneſſe and a dulneſſe creeping vpon them in prayer. It

shall neuer hinder Gods blessing, so long as they are displeased with it, and doe striue against it.

* *
*

The third Sermon.

Verse 41.

And hee was drawne aside from them about a stones cast, and kneeled downe and prayed.

CHrist as wee haue heard, when he entred into the Garden, the first thing hee doth hee chuseth out three of his Disciples, *Peter*, *Iames*, and *Iohn*; and he calleth them aside from the rest, to the end that as these three were witnesses of his glory, in

that his glorious *Transfiguration* vpon mount *Tabor* when *Moses* and *Elias* appeared vnto him. Euen so the same Disciples should be witnesses of his humiliation, and of that his maruellous deiection in the Garden. And as before he had instructed them what they should doe, namely *pray* lest they enter into temptation: So here our Sauiour putteth that in practice which hee had enioyned to his holy Disciples, he himselfe prayeth.

In this Verse we are to note these three things: 1. The place where he prayed. 2. That hee prayed. 3. The manner of his prayer.

Before we speake of these three particu-

particulars, it ſhall not bee amiſſe that we obſerue ſomething in generall; and that, from this practice and example of our Sauiour, namely that as before he had inſtructed his Diſciples, what they ſhould do before tentation came, *pray, pray*, that they might not *enter into temptation*. So heere like a good Maſter, hee putteth the ſame in practiſe himſelfe, beeing now to combate with Sathan, and the heauy wrath of God his Father, *he Praieth*.

His example teacheth a moſt neceſſary and Chriſtian duty, namely,

That all Superiours muſt put that in practiſe which they enioyne their inferiours; leſt that bee ſayde of them which was ſometimes ſaid of the Scribes and Phariſees, *They bind heauy burthens*,

Doct. 1 Superiors muſt put in practiſe, that they inioyne their inferiours.

Mat. 23. 4 *thens, and grieuous to be borne, and lay them on mens shoulders, but they themselues will not moue them with one of their fingers.* Christ doth not so here, but as he had carefully admonished his Disciples to the conscionable vse of prayer as a speciall meanes against temptation, so hee here putteth the same in practice himselfe, being now at this time to enter combat with Sathans and with the wrath of God his Father.

And indeede they are the best teachers that can teach from their owne experience, and propound themselues as examples to the people to follow. It was no smal commendations for the Apostles to say, *walke as yee haue vs for examples.* And indeed then is a Minister, or Teacher fit to reforme others when

when hee is first reformed himselfe: for as true loue begins at home, so true Religion reformeth at home first, and alwaies conscionable reformation begins at a mans owne heart. This is carefully practised by good King *Dauid*, who when he came to his Kingdome, first of all hee reformed his owne person, hee began there first: secondly, hee then began to reforme his Court and Family: and thirdly, the common people. *I and my house* (sayth *Iosuah*) *will serue the Lord.* Pſ.101.1,2 Iosu.24.15

These and the like examples whereof the Scriptures are full, serue to confirme the truth of this Doctrine vnto vs, That all superiours must practice that themselues which they exhort others vnto. Especially the Minister, hee must be more then a Prea-

Preacher, hee muſt bee a doer alſo, a guide, a good man, not onely a directer, but a guide alſo to goe before; ſingular holineſſe muſt bee written in their foreheads, and there muſt bee ſpeciall graces in their hearts. It behoues them not onely to haue about them *Aarons* bels to ſound, but alſo the ſweete ſmell of Pomegranates, that ſo their life aſwell as their Doctrine may preach vnto the people: for when this is wanting in a Teacher, how can Gods worke goe forward, when as they pull downe as faſt with the one hand as they build with the other? And their Doctrine which may ſaue others, the Lord will one day bring it in as a bill of inditement againſt them.

And this curſe indeed is vpon

ſuch

ſuch hypocrites, that ſeeing, they perceiue not, and ſpeaking the word of truth to others, they heare it not themſelues. And their doome ſhall be, *O thou wicked ſeruant, out of thine own mouth thou ſhalt be iudged.* And againe, *What haſt thou to do to take my ordinance into thy mouth, ſeeing thou hateſt to be reformed?* This ſhall bee the Lords plea againſt the wicked at the laſt iudgement. And againe, that of the Apoſtle *Paul, Thou that teacheſt another, doeſt thou not teach thy ſelfe?* Miniſters they are the Lords Stewards. Now a Steward in diſtributing vnto others, doth withall partake himſelfe of the ſame. Their Doctrines, Inſtructions, Admonitions, Exhortations, muſt bee ſuch, as that in euery one of them they themſelues may haue ſhare, and that they ſhew

Math. 19.

Pſ. 50. 16.

Rom. 2. 21

shew themselues forward in such duties whereunto they exhort others; otherwise, they shal proue but like *Noahs* carpenters which framed an Ake for others, by which they were saued, but perished themselues. It is true indeed, that men ought especially to looke vnto the doctrine of their Ministers; for if they teach well, that is the hearers; and if they liue well, it is their owne: so that they ought to take that which belongs vnto them; namely, wholsome doctrine, and leaue vnto the Minister that which is his, his godly life

Vse.

But who seeth not that examples moue more then precepts? And men are too too ready to pry into the life of their Minister: so that his care ought to be so much the greater, that there

there may bee an happy harmony betwixt his doctrine and his life: and then shall his exhortations leaue a notable impression in the heartes of his hearers when he himselfe doth practise and daily performe that hee teacheth others.

The Reasons of this point are these.

First, because it is Gods commandement, that euery man doe answer the trust the Lord hath reposed iu them. Now then we see in the fourth Commandement, that all superiours are first of all themselues to sanctifie the sabbath, and to feare the Lord: Exo. 32.10
and then they are to see that all that are vnder them doe the same likewise. And indeede, whence are the disorders of so many amongst vs? Came it not to passe through Superiours, that

that they themselues giue no better example but are vnreformed.

Secondly, it is the greatest ornament, and that which most commends a Minister of Christ, in regard of the execution of his office that he himselfe practiseth that which hee teacheth others. Surely it is the greatest prayse that can be giuen to any that a Minister himselfe do performe the duty of praier, and all other the duties of faith, repentance, & obedience, vnto which he exhorteth others. This is it that setteth an edge vnto his Doctrine, when hee himselfe makes a conscionable vse thereof. This (saith *Paul*) *is required of a Steward, that hee bee found faithfull*; that is, so to vse his Talent bestowed on him, to the best aduantage of gaining glory

Reason 2

1. Cor. 4. 2

to

to Christ, and of good to his people; and that chiefly in the performance of such duties as concerne himselfe, hee doth answer that trust that is reposed in him. These things might bee further stood on, but let this suffice at this present: wee will answere a question which might arise out of this Doctrine, and then proceede to the Vses.

Obiection. Whether may an vnregenerate Minister saue and conuert a man, seeing his life doth not any way answer his Doctrine? *Obiect.*

I moone this question the rather, because many can scarce bee perswaded to heare such, whose liues are scandalous, and practise not what they teach. In resoluing this doubt, it is far from mee to confirme any in an euill course that are of the Ministery,

niſtery, which make knowne vnto others the true meanes and direct way vnto Heauen, and yet themſelues will not walke therein. Yet I know no reſtraynt in the Scripture, why they may not be meanes of conuerſion, and of much good vnto others: and my reaſons are:

1. Firſt, the prayſe of a mans conuerſion muſt wholly bee aſcribed vnto God, and not vnto man; whereas this conceit would much aſcribe it vnto man. The bleſſing which Chriſt hath promiſed ſhall accompany his word, Sacraments, and holy Doctrine, dependeth not vppon the perſon of the teacher, but on the ordinance of Ieſus Chriſt; neither in themſelues are the worſe in a bad mans hands, no more then a true mans peece of gold in the hands of a Theefe. Wee muſt not

not haue the Doctrine of our Lord Ieſus Chriſt in reſpect of humane and ſinfull perſons, for the defiled and ſpotted life of the Miniſter. But if hee ſit in *Moſes* chayre (bee he Phariſee, or be hee an Hypocrite) hee muſt bee heard.

Then ſecondly, that ſpeech of the Apoſtle ſerues to inſtruct vs heerein; who ſeeing many falſe Apoſtles to teach, not purely, but of Enuy and Pride, diſdayned them not, but ſayd, *I reioyce that Ieſus Chriſt is preached any manner of way.* Hee knew that if Chriſt Ieſus were preached, ſome would lay hold on Chriſt, and bee called out of the eſtate of Heatheniſme and Gentiliſme, and though they did not profit themſelues, yet they might be the inſtruments of much good in Gods Church. 2. Phil. 1, 15. 18

3. Thirdly, the Ministery of the word is Gods owne ordinance, and the power of it stands not in the worth of the messenger, but in the worke of his owne Spirit. Paul *may plant*, Apollos *may water*, *but God giueth the increase*. 1 Cor. 3. 5

The blessing that must accompany Preaching is not giuen vnto man, but the Lord hath reserued that to himselfe, and will make the same effectuall vnto whom he will. As we see: Let there be neuer so painefull and conscionable a teacher in a place, that Preacheth the Word neuer so purely and diligently, yet all are not conuerted vnder him; some remayne still obdurate and hardned in their sinnes, being couetous men, proud, wicked and prophane as euer before. How comes this to passe? The teacher

eher hee deliuers the Word indifferently alike vnto all, hee Prayes for all, and desires the saluation of all: But heere it is; the Lord hath not yet strucke the stroake, hee hath not sayd to the hearts and eares of those men, *Ephata*; be you opened: and vntill that time (vnlesse the Lord open them) hee reapes no benefit by the Word.

So that if the word be taught, looke not so much vnto the worthinesse of the messenger that brings it, but to God, who alone can make the same effectual. Suppose the Prince should grant his Pardon to a condemned Person; if hee should send it by the hands of the veriest miscreant in his Kingdome, I hope the guilty person would not refuse it. And what were hee that lay at the poynt of death ready to starue,

that would refuse meate though it were brought and presented to him in a foule Platter? this case is the like, letting vs see that the Word in it selfe is not made the worse by his vnworthines who brings it.

4. Fourthly and lastly, if the Preaching of the Word by vnregenerate men, were alwayes vnfruitefull and vnprofitable, why doth the Lord commaund vs to heare them, which we are commaunded to doe, so long as they sit in *Moses* Chayre? Surely euen their words shall not returne in vayne, as the Prophet sayth, but it shall accomplish that worke whereunto it is sent: namely, to be the sweete sauour of Life vnto Life vnto some; and vnto others the wofull sauour of Death vnto Death.

Esa. 55. 10 11.

Now the vses follow.

This

This shewes in the first place what great neede there is, that the worke of Sanctification, should be effectually and truely wrought in the hearts of all Superiours, especially of those of the ministery, that so they might make Conscience of practising that in themselues which they enioyne others. *Vse* 1.

Surely then this would marueilously preuaile with men, especially in our apish age, wherein men commonly follow example more then precept. And without this there can bee no true comfort; they may speake of great poynts of Religion, of the estate of Gods children, and of the cases of Conscience, but without any certainty in their owne hearts of the things they speake, or comfort in themselues. And Gods ordinance by our

weakneſſe in ſuch a mans Miniſtery, is the weaker vnto vs.
1 Sam. 2. 17 The wickedneſſe of olde *Elyes* ſonnes will make the Lords offering to bee abhorred of all the People.

And hence it is that the Diuell laboureth ſo mightily to ſlaunder the perſon of the moſt faithfull miniſters of Chriſt; and that to this end, that their perſons being contemned, their Doctrine might bee condemned; and for this cauſe is he called, *an accuſer*
Reue. 12 *of the Brethren.* And thus hee hath euer ſhewed himſelfe an enemy vnto the Goſpell: either Chriſts Diſciples waſh not, or faſt not; or Chriſt himſelfe is a good companion, *Iohn* the Baptiſt too auſtere and preciſe; ſome rub or other Sathan will bee ſure to caſt in the way to make their Doctrine the leſſe welcome.

This

This then should bee a great meanes to stirre vp all GODS faithfull Ministers to labour for Sanctification, and to bee euer forward in the performance of those duties which they enioyne others.

Secondly, this may teach vs how to know a true Professour: not to deeme him as hee appeareth abroad, but especially looke how hee walketh in the middest of his house. See whether his house bee a Church as *Philemons* was; and whether his walking doth answere his Profession. This will discouer what is in man: many haue an excellent gift to exhort and to teach others, yet they themselues liue licentiously: an argument they are not sound at heart. *Vse 2.* *Psa.101.2* *Phil: 2.*

Lastly, let all Ministers and other Superiours know the due season *Vse 3:*

season of this weighty duty to teach and exhort others, when he hath done with himselfe. Beginne not with others for to reproue them, till thou hast done with thy selfe, and amended thy life; for then thou shalt the better see the moat in thy brothers eye. This will make a man wise how hee dealeth with other mens sinnes, when hee hath had first experience in himselfe, how and after what manner sin was mortified there. Many haue taken great paines to reforme their wiues, children, seruants and those that are vnder them; but their labor hath bin fruitlesse, and that, because they neuer dealt in good earnest with themselues: for the godly, conscionable, religious, and vpright walking of Magistrates, Ministers, Parents, and maisters, doth more preuaile

uayle with their inferiours then their Precepts can. And therefore the Apoſtle *Paul* chargeth *Timothy*, that his conuerſation might be an example vnto thoſe that were vnder him, as of loue, Faith, purity, &c. Euen as he had before ſet himſelfe to bee an example or paterne vnto *Tymothy*. And thus much in generall from this ſame Text, which our bleſſed Sauiour himſelfe doth practiſe that which he enioyneth his Diſciples. 1 Tim. 4. 12

And hee was drawne aſide from them, about a ſtones caſt.

I.
The place.

THe firſt thing that wee are to take notice of, is the p'ace where Chriſt praied; it is ſayd here, *He was drawn from them about a ſtones caſt.* He was haled

haled and drawne, as it were, by force, euen against his will, hee was drawne from them: that is, from those three Disciples, of whom hee thought to haue had present ayde and comfort, in this his great tribulation. Christ was haled by violence away from *Peter*, *Iames*, and *Iohn*, euen against his will, being very loath to bee pulled from them; for hee did thinke at this time to haue comfort by them.

In troubles and temptations men are loath to depart from those by whom they haue comfort. And thus was our Sauiour very loath to depart from these three Disciples, as from them from whom hee expected at this time singular comfort: but yet it is sayd heere, *hee was taken from them.*

Whence wee may obserue the fickle

fickle estate of all wordly things, Christ expected great comfort from these Disciples, against the teadiousnesse of Sathans temptations, and against the perplexities of his owne Soule, whenas hee did consider how happy he should be to haue these his beloued Disciples at hand, to comfort him in the middest of all.

And now we may behold, that Christ beeing at the very poynt to enter into his Agony, and to combate with Sathan, and the wrath of his angry Father, hee is *drawne aside from them.* From whence wee obserue a profitable Doctrine for our present instruction. That,

Wordly hopes they quickly vanish away, and when wee looke to haue any comfort in them, then they are gone. It is true indeede, Christ

Doct. 2. Worldly hopes deceitfull.

Christ knew before-hand what would happen and come to passe, being God: But as hee was Christ, that is, God and man, he had the qualities of a humane body, and the seuerall passions belonging to the same.

And therefore it is sayd, that whilst he liued heere, he hungred and thirsted, and wept; and heere desired some comfort from his Disciples in the time of temptation; the things manifest, that he was true man, as hee was God. But what, hath hee any comfort from them? No, for it is sayde heere, that at that time hee was haled and pulled away from them.

GOD doth frustrate our hopes in worldly things. What did it profit the *Canaanites* that they had amongst them the sons of *Anack*, Gyants of the earth? Deut 1.

that

that such dwelt amongst them, of whom the Spies that went to search *Canaan*, brought newes of: *We have seene the sonnes of Anack there?* they were all destroyed by *Iosuah*: *They and their Cities, and not one Anakim left in the Mountaines of Iudah, and Israel.* Iosua 11. Deut. 3.

We may reade of *Og* the King of *Basan*, the onely remnant of those Gyants, that his bed was a bed of yron, the length of it nine Cubits, the breadth of it foure cubits, after the cubit of a man. Yet how often doth the Psalmist sing? *He hath slaine mighty Kings, Sehon King of the Amorites, and Og the King of Basan?* What did it profit the *Philistins* that the monster *Goliah* was amongst them? and what though the staffe of his Speare were like a Weauers beame? He was smit- 1 Sam. 17

ten

ten euen by a childe in comparison of himselfe, comming out agaynst him onely with a shepheards staffe, a sling in his hand, and a few smooth stones in his scrip, comming out against him *in the name of the Lord.* How did the rich miser in the holy Gospel doat vpon his riches, and hauing filled his barnes and his Coffers, sayd to his soule, *Soule eate, drink and be merry: thou hast much goods layd vp for many yeares:* but what, did hee finde them to bee such matter of ioy and comfort as hee hoped they would? Surely no, his trust in them deceiued him, for suddenly was hee taken from them.

Luke 12.

Oh the vncertainty of these worldly things! and oh the Vanity of those men that vexe themselues with hope of those things they shall neuer obtaine!

th u

Thou mayeſt look and hope for great things, but take heed thou truſt not to them: one hopes for one thing, and another hopes for another; but if we truſt to them, they many times proue but a broken ſtaffe, they will deceiue vs in the end. Chriſt might haue had as much reaſon to hope for ſome comfort at this time from his Diſciples, as any man liuing of any earthly thing: yet wee ſee how quickly this hope was daſht; *He is pulled away from them.* It is wiſedome then to hope for ſuch things as we may haue, and to ground our hope vpon ſuch a foundation as cannot faile.

Vſe. This may ſerue to admoniſh all Gods ſeruants to reſt onely vpon God and to make him their refuge, and that they learne to faſten their hearts on

Heb.11.1. such things as the eie seeth not; and not to trust on any carnall and earthly things which are deceitfull: Oh far be it from vs that wee should put our confidence in an arme of flesh, but euer to rest vpon God, and to beleeue vndoubtedly, that *all things shall work to the best to them that loue God.* If wee keep our selues within our calling, the Lord wil then carry vs through all temptations and troubles whatsoeuer; but yet if hee do not, but that it shall be more for his glory and our good, that afflictions and temptations lye vpon vs, yet we shall then haue much ioy in our suffering: far be it from vs to vse any indirect & vnlawful meanes to come out; or vsing lawfull means, that wee trust to them which wil deceiue vs, & then our hope

hope shall perish: put euer trust in God who will bee a towet of defence in time of need. This the Prophet vrgeth and exhorteth vnto: *Put not your trust in Princes, nor in any child of man, &c.* And againe, *trust in him alwaies, ye people, powre out your hearts before him, &c.* Psl. 146.3,4 Psl. 62.8,9.

True it is, wee are not to refuse good meanes offered and afforded of God vnto vs, but we are bound to vse them as blessings and instruments vouchsafed vnto vs of God for our comfort; but take wee heed that wee trust not too much vnto the creature, but rest wholy vpon the Creator, in whom wee must confesse is the power to helpe. And sure as I take it, one maine cause why God oftentimes blesseth not good meanes vnto vs, is because we trust in them, robbing

God of his glory, not waytng for a blessing at his hands.

And he kneeled downe and prayed.

CHrist as wee haue heard, had he expected comfort from his Disciples, at this time he had found none: but is taken from them, and pray he doth alone.

The children of God are compelled sometimes to pray in
Esay 28.2 secret, as good *Hezechiah* did, who turned his face to the wall, and there powred out his soule vnto God. And this wee may
Psa. 102. behold in the Prophet *Dauid*, who being in great trouble and anguish of heart, prayed vnto God secretly. Yea it is the commandement of Christ himselfe:

when

When thou prayest, enter into thy chamber, and when thou hast shut the doore, pray vnto thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly: and indeede, in a secret place, a man at times may pray better, and more effectually, then in some publique places; for in publique places men are to vse decent comelinesse and ordinary gestures. Mat. 6.6.

But because men many times must of necessity vse extraordinary meanes in praying, they are therefore vrged to betake themselues to some secret place, that there they may euen breake their hearts, weepe bitterly, as *Peter* did; knocke their breasts as the Publican did; and cast themselues grouelling as Christ did; that so he might make the more Mat. 26.75 Luke 18.13

affectionate complaint vnto his Father. So that CHRISTS example here, doth serue for a direction to all that are in trouble, affliction, or any calamity whatsoeuer.

Vse. First, a man in trouble, is to vse good men to comfort him.

Secondly, if he finde no comfort by them, hee is (beside his publike deuotion in the Church) to pray alone also.

It is then but a vaine and fond opinion of men, which thinke that prayer is onely to be made in the Church, as though God had onely bound himselfe to be present there; and so would make the Church to be a more holy place for prayer then any else. But indeede, there is no difference of place in respect of Gods presence. Indeede once *Ierusalem* had Gods Temple, where

where hee had promiſed in a ſpeciall manner to be preſent; and *Sion* was the Lords Hill: But now euery Temple is *Ieruſalem*, and euery Hill is *Sion*. Yea, the LORD is nigh to all that call vpon him, and that ſeeke him in ſpirit and in truth: the difference of place in reſpect of Gods preſence, is now taken away; ſo that *in all places men may lift vp pure hands vnto GOD without doubting.* 1 Tim. 2. 8

Now followes the ſecond point: that Chriſt did pray in his temptation. 2 *Point.* That Chriſt did pray.

Chriſt as hee is the eternall ſubſtance of the Father, he praies not, but as he hath made himſelfe lower then God, by taking on him the forme of a ſeruant, and became like vnto man, in being ſubiect to many paſſions,

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and afflictions, and so debasing himselfe of his owne accord, is lesse then his father; and so must pray for those things hee stood in neede of. Now was hee humbled with our infirmities; with hunger, thirst, wearinesse, with teaching and preaching, with slanders, and vile reports of the wicked: hee was humbled with this slander, that he was an enemy to Magistracy, a drunkard, and with many reproaches of his kindred: and now the time of his suffering is at hand, and therefore now is the fittest time for Christ to pray. From whence wee learne a notable instruction, namely,

Doct. 3. Prayer a remedy for all sores.

That in all troubles Christians are to resort vnto GOD by prayer: Christs owne example here doth commend this duty vnto vs; being now to enter

enter into that bitter agony of his, hee doth first of all commend himselfe vnto God his Father by humble and hearty prayer. And thus are wee commanded to call vpon God in our troubles, and are assured therby that God wil heare vs. *Call vpon me* (saith God) *in the day of thy trouble, and I will heare and deliuer thee.* Psal. 50. 15

. Thus men are called of God, to vnlade and disburden all their cares into the bosome of God, and are taught to looke for comfort from him alone. And in the conscionable performance of this duty, all the holy and godly seruants of Christ Iesus haue gone before vs. This was the constant practice of *Dauid*, who in all his troubles had recourse vnto God by prayer, when GODS iudgement was gone out against his people for Psal. 6. Psa. 38. Psalme 3.

his

his ſinne, hee prayed then. When hee was ſicke of the plague, hee prayed: when hee was perſecuted by *Saul*, hee prayed. And did not the Lord deale mercifully with *Dauid* in all his troubles, when hee cryed and called vpon him? And what ſucceſſe had CHRIST at this time, in this prayer of his? Did not his Father ſend an Angell to comfort him? And this was the godly practice of good King *Hezechiah*, when *Ieruſalem* was beſieged, how earneſtly did hee ſue vnto the Lord for his people? ſaying: *Now therefore O Lord our God, I beſeech thee, ſaue vs out of his hand, that all the Kingdomes of the earth may know, that thou O Lord art onely God.* What ſhall I ſay of good *Nehemiah*, of *Daniel*, and the like? Wee finde many

Neh. 6. 9

many worthy examples both in the Old and New Testament, which in time of temptation, affliction, and calamity, haue euer fled vnto the Lord by hearty prayer, and they haue euer found succour with him, and hee hath beene a *Tower of defence in time of neede.* And certainely if wee consider well the reasons, they are very effectuall to enforce this duty vpon vs. Luke 15.

As first of all; the gracious promise of almighty GOD himselfe, who hath promised mercifully to heare vs, and to helpe vs in all our troubles: *Call vpon mee in the day of trouble, and I will heare thee and deliuer thee*; And this doth the holy Apostle declare, when hee sayth, *This is the assurance that wee haue in him, that if* Reas. 1. Psa. 50. 15

we

wee aske any thing according to his will, hee heareth vs: and if we know that he heareth vs, &c. So that wee haue great incouragement to goe vnto him; hauing this assurance, let vs not then be wauering and doubtfull, but by faith beleeue that GOD will heare vs, and grant our requests which wee put vp vnto him, according to his Will and Word.

Reas. 2 Secondly, if the Lord should deny vs helpe, to whom then should wee flye for succour? It is God alone that must deliuer our soules from death, our eyes from teares, and our feete from falling; and if the Lord should deny to succour vs, who should saue vs? It is in vaine to sue either to men or Angels, if the Lord be once offended with vs, and his wrath be once gone out against

againſt vs. *Truſt not in Princes, there is no helpe in them: But truſt in him alwayes yee people, for God is our hope, a preſent helpe in time of trouble.* Pſ. 62.8,9 How many ſought vnto our bleſſed Sauiour in the dayes of his infirmity, to be cured of him, and who went from him diſeaſed, and was not cured? And is his power ſhortned, being now glorified with his Father? or doth he want loue and will to helpe? Oh! farre bee it from vs ſo to thinke, ſeeing that hee is more ready to heare vs, then wee be to pray vnto him. So then hauing his gracious promiſe, that if wee will ſeeke vnto him in time of our trouble, he will deliuer vs; as alſo ſeeing no other can ſtand vs inſteade with out him, it is then cleare, that in time of temptation, affliction

or,

or trouble whatsoeuer, we must euer flye vnto him, as our Sauiour doth here.

The vses are necessary, and serue,

Vse 1. For reproofe. First, for reproofe vnto those that leaue this liuing fountaine of comfort, and seeke in time of extreamity vnto men; nay, which is worse, vnto the diuell, vnto witches, which are the limbs of the diuell: they thinke that there is not a God in *Israel*; and therefore they runne to *Baalzebub*. But the *Witch* and the witch-haunters, what are they but the limbs of Sathan? Certainely, the diuell hath thus possessed many, and the feare of the LORD hath taken no place in their hearts. But learne, O learne, to put away these vanities, and run vnto God, and pray, howle and cry for thy sinnes;

sinnes; for they be the cause of all thy miseries.

And herein doe the Papists highly dishonour God, and deceiue themselues, that runne to Saints and Angels, from the Creator who is blessed for euer, vnto the creature that cannot helpe: *Whom hath I* (saith *Dauid*) *but thee? And I desire none in earth with thee.* The Prophet hauing had experience of many troubles, and also of maruellous deliuerances from time to time, doth euer attribute the same vnto GOD, and sends vs vnto him in the time of trouble. Away then with all Popish trash, and know we to whom we must direct our prayers, and that is to God alone, in the name and mediation of IESVS CHRIST: in him we beleeue, to him we must pray,

Psa. 73. 25

Vse 2.
Instruct.

pray; and therefore *Paul* doth ioyne prayer and faith together: Rom. 10. 14. *How shall they call on him, in whom they haue not beleeued?* But wee are to beleeue in God alone, and so are to direct our prayers likewise to him: and as for Saints and Angels, they know not our thoughts, they see not our behauiour, they heare not our prayers; and therefore let vs renounce all comfort and confidence in them, and euer pray vnto him who is the God of all comfort, and Father of all consolation.

Vse 2. Consolation

Secondly, this serues for the great comfort and consolation of Gods children, that the Lord will not leaue them in their troubles without comfort. For what doth the LORD here require vs to come vnto him in time of trouble, and hath promised to helpe

helpe vs, and what will he deceiue vs? Oh no, hee will not send vs away empty; neuer any sought the Lord by humble and hearty prayer, that departed away ashamed and confounded. And therefore let Sathan neuer so sore assault vs, and let his cursed instruments seeme to preuaile and insult ouer vs, yet they can neuer rob vs of this treasure, our comfort in Gods promises, our hope in his mercies, and that affiance wee haue in him, but that in the midst of all our troubles wee may goe to God in prayer, and haue this assurance from him, that we shal be heard. But of this before.

And he kneeled downe and prayed.

3 Point The manner of Christs Prayer.

IN these words is set downe the manner of his praying, *Mathew* and *Marke* tell vs, that it was no ordinary manner of praying, no common kneeling, but that he fell downe flat vpon his face grouelling, and that three times.

The cause of this was not in Christ himselfe; no, he was spotlesse, without sinne, and therefore called, *The iust one*: he perfectly fulfilled the Law in the rigor thereof; and therefore it was not in him that might bring him to such a measure of humiliation. But as the Prophet sayth,

Act. 22. 14

Esay 53. 5

He was wounded for our transgressions, he was broken for our iniquities, the chastisement of our peace

peace was vpon him, and by his stripes we are healed. It was the sinnes of all the World, that brought Christ thus to cast himselfe grouelling vpon the earth.

And no maruell although hee had no sinne, yet hauing the sins of the whole world laide vpon him, and the wrath of his Father, if he fell vpon his face: for the burthen of any one sin, were enough. to presse downe the sinner to the very bottome of Hell. It was then our sinnes, our swearing, our vncleanneſſe, our oppreſſion, drunkenneſſe, pride, &c. that made Christ thus to fall downe vpon the earth. We see then that our sinnes are no gibing matters: behold here they made Christ to fall down groueling flat vpon his face, and shall we make no account of them? If sinne were of so small a reckoning,

ning, and ſo light a matter, as many diſſolute ſinners, and vile ſinners doe make it to be? Oh then! why did the bleſſed Son of God ſo tremble and feare? and why did he caſt himſelfe vpon the earth in ſuch an abiected manner, lying vpon the earth groueling, and pray? Why did his pores ſweate? why was his ſoule ſo perplexed with ſuch a bitter agony? was it not for vs and our ſakes, to free vs from hell and death? Oh then! let vs conſider our caſe in his: and now that we ſee him lye all along grouelling vpon the earth, and ſhortly after this, to fall into his bitter Agony, ſtriuing with the wrath of God, and drop following drop; and that not drops of water, but drops of blood. Oh let vs be aſhamed and confounded in our ſelues for

for our ſinnes, which could not be done away by any creature, men or Angels, but onely by the death of the Sonne of God.

Oh! how ſhould this wound our hearts, and make them to be humbled, ſeeing we cauſed the Sonne of God thus to be humbled for our ſakes? If Ieſus Chriſt ſhould ſhew himſelfe vnto vs, as he did vnto *Thomas*, and bid vs behold his bleſſed hands and feete, the wounds of his heart, and of his bleſſed ſide, it would make vs then to cry out with *Thomas*, *My Lord and my God.* Well, when the word is preached, Ieſus Chriſt is then as it were afreſh crucified before our eyes. Here we may behold with the eyes of our ſoules, the wonderfull humiliation of our bleſſed Redeemer: ſee him here alone without the comfort of any

Vſe.

Iohn 20.

one of his Disciples, praying with his face vpon the earth. Shortly wee shall see that his fearefull Agony, his pierced hands and feete, his bloudy side, the smoaking bloud, and the reaking drops trickling downe to the ground. And will not all this humble vs for sinne? The Adamant though the hardest of all stones, yet it is mollified with the bloud of a goate. And surely if our hearts bee not harder then an Adamant, and more flinty then a stone, they must needes be wounded and bleede againe, to thinke how Christ was wounded for our sakes. Thus was Christ humbled for our sakes, that wee might not be punished in body and soule with eternall death. Hee was thus broken with the wrath of God and the torments of hell, that

that we might not be tormented for our ſinnes for euer.

Againe, in that CHRIST caſt himſelfe groueling vppon the earth, and ſo prayed, we may learne, that troubled men vſe oftentimes ſtrange geſtures, and their outward geſture and behauiour ſhew what troubled ſpirits they haue within them.

The *Sunamite* woman that was ſo good to the Prophet to prouide him a Chamber, a bed and all other neceſſaries, being troubled within, and of a heauy heart, ſhee caught the Prophet by the foote, and when *Gehazi* would haue put her away, the Prophet ſayd, *Let her alone, for her Soule is troubled within her.* 2 Reg. 4. 27

The geſtures of men which be troubled, are very ſtrange and maruellous, and their motions are very ſtrange; and yet they

are to be borne withall, because they come from heauy hearts: but they must vse them in secret places. Iesus Christ lay grouelling; a carnall Gospeller would haue thought it very strange: but when we see any troubled, vse strange motions, we are to let them alone.

But it will heere bee demanded, what is the fittest gesture to be vsed in prayer? Indeede wee reade that Christ our Lord Iesus sometimes prayed standing, but in this place he prayed *kneeling*.

Iohn 17.

Sometimes a man may pray standing; sometimes lying, sometimes trauelling, sometimes walking; but the common gesture is kneeling: and hereupon it is called an humbling to God: and this is ratified by Christs example in this place, and is the most

most conuenient gesture. Our gesture must be reuerend, and it must be humble. Now kneeling is the fittest to expresse both these, and is most proper to prayer. Act. 12.5. Luk. 11.41

Indeede the Lord doth not respect the gesture, but the affection of the heart, yet two things must alwayes be in gesture. Master Perkins.

First, that it be comely.

Secondly, that it may expresse the affection of the heart. As when we aske mercy, to looke vp to heauen: when wee bewayle our sinnes, to looke downwards and to humble our bodies, as our Sauiour doth here. And surely to to pray sitting, leaning, lying, with hat on head, &c. when no necessity requireth; argueth little reuerence and humility.

FINIS.

A Christian Taske.

A Sermon, preached at the Funerall of Maister *Iohn Lawson*, *Gentleman*, at Prittlewell *in* Essex, the 28. *December*, 1619.

By
SAMVEL SMITH, Minister of Gods Word at *Prittlewel* in *Essex*.

2. SAM. 14. 14.
For we must all dye.

LONDON.
Printed by *Nicholas Okes*, 1634.

TO THE VERTVOVS AND RELIGIOVS Gentlewoman, Mistrisse MARY LAVVSON, *late Wife* to Maister IOHN LAVVSON *of Milton, and her fiue* Children, whom I loue in the Truth.

INgratitude *in the Scripture is a thing much condemned, and odious in the sight of God. I desire therefore, in some poore measure, to shew my thankefulnesse to my wel-deseruing friends, amongst whom*

whom if I should not number you, I should much forget my selfe, your house having beene as the house of Onesiphorus to me and mine. This is the best I haue where-with to requite your loue. The Sermon was preached at the Funerall of your louing Husband, and my kinde friend: Whose Sun being set, I know you cannot but lament your losse; but here is your comfort, the sound experience you had of his godly and vertuous life. Let his departure moone you to renew your Couenant with God, and to bee mindfull of your owne Mortality, that so you may Number your daies a right, and apply your heart vnto wisedome, and may prouide against the reckoning day shall come. And you that are his hopfull Off spring, let me exhort you to go forward as you haue begun; to flie the lusts and vanities of youth, and to giue your

selues

ſelues vnto Piety and godlineſſe, euen in your tender yeeres; and with Timothy, *that yee learne to know the Scriptures of a childe, which will make you wiſe vnto Salvation, and hath the promiſe of this life, and that which is to come. And ſo ſhall you obtaine a good report amongſt the godly here, and at the end of your dayes, accompliſh a happie death: Which grace, the Lord for his Chriſts ſake vouchſafe vnto vs all.* Amen.

Yours in all Chriſtian loue,

Samuel Smith.

A Funerall Sermon.

THe cuſtome of Funerals as they are ancient, ſo are they commendable. *Abraham* purchaſed a peece of ground of the *Hittites*, to bury his dead in: where himſelfe, and *Sara* his wife, with ſucceeding generations, *Iſacke*, *Iacob*, and *Ioſeph*, with great ſolemnity were buried, and mournfully lamented. And *Mary* is memorable in the Goſpell, for the Box of Oyntment ſhe prepared for Chriſts Funerall: and ſo are *Ioſeph* of *Arimathea*, Gene. 24.

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and *Nicodemus* for the solemne preparation they made thereunto.

Now we do not, neither ought we to vse these Funerall rites and Exequies, as helpes to the dead, but comforts to the liuiuing. And the principall ends of Funeralls are these three:

Ends of Funerals three.

1 First, it is an office of Humanity and Charity, to commit with honour the dead body to the earth from whence it came: a duty which euen the Heathen themselues haue carefully performed.

2 Secondly, it is a thing seemely and conuenient, with all reuerence to lay the dead Corps in the graue, which hath in time beene a liuing receptacle and temple for Gods Spirit to dwell in, wherein, and by which, as liuely instruments, God hath beene

beene glorified, and his Church hath receiued much good: For so saith the Apostle, *Know yee not that your bodies are the temples of the holy Ghost which is in you?* Now that body which hath beene so honoured in life, would with all due respect be interred. 1 Cor. 6. 19

Thirdly, our faith is hereby confirmed in the Article of our Resurrection; for wee lay downe our bodyes in the Earth vnder hope, that this mortall of ours shall one day put on Immortality: Confessing and professing with holy *Iob, That we shal one day see God, not with others, but with these same eyes.* And these are the most principall ends of Funerals. 3 Iob 19

And now at this time hath the Lord assembled vs heere together, to bee exercised about

this duty, as the last duty we owe vnto our Christian brother, a duty which others in Gods due time shall performe vnto vs.

Borne deafe and dumbe.

Concerning whose life and death, it is requisite I should speake something. And howsoeuer by reason of his infirmity, as you all know what it was, I confesse I shall be somewhat straighted: yet because the Lord doth honour them that honour him, and giues a good name and report vnto a good life, I haue a litttle boxe of oyntment to be powred out vpon him: neither dare I so wrong him that deserued it, your selues that expect it, or my selfe that owe it, as to bee altogether silent.

For his life, he was of a most louing and milde nature, beloued

ued of all. His life, for ought I could euer heare, was vnſpotted of the world, and his cariage generally towards all was ſo wiſe, ſo ſober, and diſcreete, as might be pleaſing vnto all.

His loue to the Miniſters of Gods Word, his pitty to the poore, his ready ſeruice to his friends, and forwardneſſe euery way to doe good in the place hee lined, will in time make knowne his loſſe amongſt vs.

And howſoeuer it pleaſed the Lord to humble him with thoſe defects of Nature aboue others; I doubt not but the Lord did make a gracious ſupply by his owne Spirit; neuer requiring more then hee makes vs capable of, but is wonderful in al his waies and workes, and can and doth without meanes, and contrary

vnto meanes, effect what is the purpose of his owne will Carefull hee was both in priuate and publique to serue the Lord.

In priuate, besides the exercise of Family duties, performed by another, he would often betake himselfe to his priuate Deuotions. Where if any doubt what manner of seruice or sacrifice this man was able to offer vnto GOD; the Apostle shall make the answere: *The Spirit helpeth our infirmities, for wee know not how to pray as we ought,* (no not the best) *but the Spirit it selfe makes request for vs, with sighes that cannot be expressed.* Rom 8.26

How carefull was hee to frequent these publike assemblies, to come into Gods house, and with blinde *Bartimæus*, to be where Christ was to passe?

And

And how reuerend his behauiour was, being in this place, you all doe know. Yea, his desire to come then many times when by reason of his infirmity, hee might haue beene well excused, together with his reuerend behauiour being come: I doubt not but heerein the Lord will make him one day a witnesse in Iudgement, against many in this Congregation; who make euery occasion sufficient to keepe them from GODS house; and when they are come, doe spend their time in sleepe, if not in other light behauiour.

For the time of his sicknesse, and so for his Death, the Lord did giue vnto him a great measure of patience, and Christian courage, willingly entertaining in himselfe the sentence of death,

and accordingly desired to fit himselfe thereunto: frequent and often did he betake himselfe to his knees, and to prayer alone, and as occasion was offered, either by himselfe or others, he still desired the same. So that in the iudgement of Charity, wee cannot but hope that he is now at rest in the Lord, that his death was blessed; being with *Simeon*, desirous to depart in peace, and so wee leaue him to the GOD of *Peace*.

But this is not the end wherefore wee are heere met together, to commend him that is gone, who rests from his labour, and whose workes doe follow him: But that wee our selues might receiue some part of holy instruction against that time it shall be sayd vnto vs, as it hath beene already

already vnto him: *Come giue accompt of thy Stewardship, thou shalt be no longer Steward.* And to this end I haue made choyce of a Scripture as followeth, for our better instruction.

Psalme

Psalme 90. 12.

Teach vs O Lord, to Number our dayes, that we may apply our hearts vnto wisedome.

THis *Psalme* is a prayer of *Moses the man of God*, as it appeareth in the Inscription or title of this *Psalme*, *A Prayer of* Moses *the Man of God*. The Authour or Inditer of it, as of all other Scriptures, is the Spirit of God.

The Summe of it is nothing else but a pitifull complaint of *Moses* and the *Israelites*, that they

they make in the wildernesse vnto God: where they were miserably wasted and consumed, by reason of Gods heauy hand vpon them for their sinnes. And withall, an humble suite and petition vnto God, that he would in mercy bee intreated to spare them, and to bee gracious vnto them.

The whole *Psalme* may be diuided into two parts, a *Preface*, and a *Narration*. Parts of the *Psalm*

The *Preface* is layd downe in the two first verses of this *Psalme*. Wherein they acknowledge that God had beene very mercifull vnto their fore-fathers, *Abraham*, *Isacke*, and *Iacob*, and to their posterity, in protecting them from their enemies, and many dangers, euen for his owne Names sake, and his mercifull couenant vnto them.

The

The second part is the *Narration*, in the which *Moses* sets downe the common Mortality of Mankind, how vaine and short the life of man is.

First generally, verse 3. comparing it to a *Watch*, to *Grasse*, to a *Dreame*, or *Thought*: Things of little moment, and of short continuance.

Secondly, in particular, that their estate was worse then the common estate of Mankinde. Because, whereas Mankinde by the ordinary course of Nature and of mans life, did attayne vnto the age of seuenty yeares: their life was shortned by the Iudgements of GOD vppon them for their sinnes; from the 7. verse to the 13.

And thirdly, heere is layde downe an humble petition of *Moses*, and the people vnto the Lord,

Lord, that hee would in mercy returne vnto them, and grant them a gracious deliuerance, and his former fauour; from the 13. verſe to the end of the *Pſalme*.

The occaſion of the Pſalme.

For the Occaſion of this *Pſalme*, it is like it was made by *Moſes*, when as the Spies returned from ſearching the land of *Canaan*. *Numb.* 14.

Where it appeares, how the Lord commandeth *Moſes* to ſend twelue men of the Heads of the Tribes of *Iſrael*, to ſearch the land of *Canaan*. They returne after forty dayes, and bring of the fruite of the land. Now all of them, *Ioſuah* and *Caleb* onely excepted, did diſcourage the people; telling them that their Cities were ſtrong and walled: and that there were the ſonnes of *Anaske*, men of renowne for might and ſtrength,

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The occasion of the Psalme.

For the Occasion of this *Psalme*, it is like it was made by *Moses*, when as the Spies returned from searching the land of *Canaan*. *Numb*. 14.

Where it appeares, how the Lord commandeth *Moses* to send twelue men of the Heads of the Tribes of *Israel*, to search the land of *Canaan*. They returne after forty dayes, and bring of the fruite of the land. Now all of them, *Iosuah* and *Caleb* onely excepted, did discourage the people; telling them that their Cities were strong and walled: and that there were the sonnes of *Anacke*, men of renowne for might and strength,

ſtrength, the poſterity of *Gi-ants*.

Now vpon this report the people murmured againſt *Moſes* and *Aaron* exceedingly, wiſhing that they had dyed in *Egypt*. Therefore the Lord hearing this their murmuring, was angry with this people, and told *Moſes*, that of all that had ſeene his Miracles in *Egypt* vpon *Pharaoh* and his people, there ſhould not one of them come into the Land of *Canaan*: But that all the *Iſraelites*, (*Ioſuah* and *Caleb* onely excepted) aboue the age of twenty yeares, ſhould die in the Wilderneſſe, be conſumed, and cleane ſwept away. Which iudgement the Lord accordingly inflicted vpon them, ſending amongſt them fiery Serpents and Scorpions, with the peſtilence which had now at this time almoſt waſted

wasted and consumed them.

Where from the occasion of this *Psalme*, we may note what a grieuous sinne it is in the sight of God, for those that haue had experience of Gods mercy in former times, to call Gods power and prouidence into question, and to despaire of Gods mercy in time of triall.

Doct. 1. It is a grieuous sinne to doubt of Gods loue hauing had experience of it.

This people of *Israel* they had experience many times of Gods mercy, power, and prouidence towards them, deliuering them out of the hands of cruell *Pharaoh* in *Egypt*; how the Lord did fight their battails for them; in time of famine giuing them *Manna*, bread from Heauen; in time of drouth giuing them water out of a Rocke: many wayes had they experience of his mercy and goodnesse towards them.

And

And now to doubt of his loue, and to call his prouidence in question, whether or no the Lord would or could ſtand by them as formerly he had done, and bring them according to his promiſe into the land of *Canaan*: oh this was ſuch a ſinne in them, as the Lord would in no wiſe ſhould eſcape vnpuniſhed.

Vſe. 1 Cor. 10. 11

Now if all things that are written, are written for our inſtruction, then let the Iudgement of God vpon this people bee a warning to vs all, that we take heede of their ſin, leſt one day wee partake of their puniſhment. It is the vſe the Apoſtle maketh of the ſame example: *Neither murmure yee as ſome of them murmured, and were deſtroyed of the Deſtroyer.* But let vs vpon experience of Gods former mercies

mercies, be encouraged to relye vpon our gracious God in time to come; and whatsoeuer the tryals are that the Lord shall lay vpon vs, let the remembrance of GODS former loue arme vs against doubting and distrust. It was that which armed *Dauid* against *Goliah*. And let vs take heede of despairing of GODS mercy, and so to murmure against the LORD, lest wee doe thereby prouoke him to anger as this people did.

Thus much for the occasion of this Psalme.

The Text in hand is part of that prayer which *Moses* and the rest of the people made vnto God for fauour and mercy, that the Lord would make them to consider of the shortnesse and vncertainty of their time, that

ſo they might make an holy vſe of their life, to repent and to turne vnto God.

And it is all one, as if they ſhould haue ſayd: O Lord, ſeeing our life is ſo ſhort, and ſo vncertaine, and fraught with ſo many troubles and dangers: we beſeech thee teach vs that heauenly knowledge, that wee may throughly conſider, and be perſwaded of the ſhortneſſe of our life: that ſo laying aſide the exceſſiue care of the things of this World, *wee may apply our hearts vnto wiſedome*, that is, to repent of our ſinnes paſt, to be humbled for them, to caſt vp our account, and in ſome good meaſure to fit our ſelues for our diſſolution and change, whenſoeuer the ſame ſhall come.

The

The text hath two parts.

1 A Prayer of *Moſes* and the reſt of the *Iſraelites*: *Teach vs, O Lord, &c.*

2 The reaſon, or the end of this Prayer: *That wee may apply our hearts vnto wiſedome.*

The Text diuided.

In the firſt of theſe wee haue two things to be conſidered of vs.

1 The perſons praying.
2 Their petition.

I
1 The perſons praying.

Teach vs. That is, *Moſes* the *man of God*, and the reſt of the *Iſraelites* the Church and people of God. They are the Petitioners here. And what is it that they intreate for, at Gods hand

but this, That the Lord would teach them to *Number their dayes?* That is, to perſwade them of the ſhortneſſe and vncertainty of their life, that ſo they might in ſome good meaſure be prepared for their end.

Doct. No man by Nature can Number his dayes vntill Gods Spirit inſtruct him.

Heereby giuing vs to vnderſtand, that it is not in the breaſt of any mortall man by Nature to haue this knowledge, vntill the Spirit of God become our Schoole-maiſter: it is the peculiar gift of GOD, and it is he alone that muſt inſtruct vs: Otherwiſe our fooliſh hearts are altogether voide of this knowledge.

Pſ. 39. 4. This was the reaſon wherfore *Dauid* prayeth thus; *Lord let me know my end and the meaſure of my dayes, let mee know how long I haue to liue.*

And indeede wee haue many examples

examples of this in the Word of God, that wee haue not this knowledge by Nature, vntill the Lord doe instruct vs in it, and his Spirit become our Schoole-maister: but on the contrary naturally are forgetfull that wee shall dye, neuer thinke of our latter end, nor of the shortnesse and vncertainty of our beeing heere, and what shall become of our poore Soules in death.

This was the case of the rich man remembred in the Gospell, a man exceeding wise for the World, but a starke foole towards God. *He Numbred* not his dayes aright, but reckoned them by the grosse summe, euery day for a yeare, and one yeare for many: and yet alas! poore man hee enioyed not one day, but euen that night had an end put Luk. 12. 19

vnto his life. This was the case of the vngracious seruant our Luk. 12. 45 Sauiour speakes of, that put far from him the comming of his Lord, and so fell to eating and drinking, and beating his fellowes, and so was taken vnprepared. And what shall I say Math. 25. of the foolish Virgins, who neuer thought of Heauen, till it was too late? Nor of the comming of the Bridgroome vntill hee was entred, and they for euer excluded? Examples indeede very pregnant, to shew what is our naturall condition, in that wee are very ready to forget the shortnesse and vncertainty of our life.

Yea, our owne experience proues this to be true; for what man is there liuing, be hee neuer so old, and hath one foote already in the graue, yet thinkes he

may rub out another yeare? and when that is past, a yeare to that, and so indeede many yeares? a manifest proofe that wee are naturally voide of this knowledge *Moses* prayeth for. The Reasons of this Doctrine are:

First, Death tendeth to the destruction of Nature, and therefore against Nature, euery liuing Creature abhorring the ouerthrow and destruction of it selfe. *Reas.* 1.

Secondly, the remembrance of Death makes a man sin feareſuly, and damps all our pleasures; and therefore no marueile wee cannot endure the thoughts of Death: the remembraece of it beeing bitter vnto a man whose heart is set vpon the world, and the pleasures of the same, and hath no hope of a *Reas.* 2.

better life. Such an one knowes that death neuer comes but as a Iaylor to hale to prison, from whence they shall bee brought to execution in the Lords iudgeing day.

Reas. 3. Thirdly, the putting far from vs the thought of death, and the remembrance of our latter end, brings matter of great aduantage vnto Satan in his temptations, and therefore labours by all meanes possible to keepe the remembrance of the same from vs.

So then whether wee consider that death tends to the destruction of Nature: that it damps our pleasures, that Satan himselfe labours to keepe from vs the thoughts of our latter end: wee must conclude, that it is not in any, by Nature to be acquainted with this knowledge,

till

till the Lord by his Spirit doe teach it vs.

Vse. 1. This may serue to reproue those that thinke it so easie a matter to *Number their dayes*; but let such consider, *Moses* was a man endued with singular Wisedome and Knowledge, more familiarly acquainted with his Maker, then any wee reade of: yet confesseth his owne ignorance of this point, and intreates the Lord that he would cause him to know this, that hee would teach him to number his dayes aright, that is, that the LORD GOD would set before his eyes the exceeding shortnesse of his life.

Obiect. But this may seeme strange, that *Moses* should beg for this, and intreate the Lord to giue him this knowledge. Did not *Moses*

Moses know the number of his dayes? Could hee set downe how long *Adam* liued, *Enoch*, *Methusalem*, *Abraham*, *Izacke*, and *Iacob*; and could not *Moses* number his owne dayes?

Respon. I Answere, that neither *Moses*, nor the wisest man that euer liued, though hee bee most cunning in all kind of Arithmeticke, so as hee knoweth the nature of the Starres, their distances, motions, longitude, latitude, and altitudes, can skill of this Numbring, vnlesse the Spirit of God be his Schoole-maister, vnlesse GOD giue him wisedome and grace from aboue, to perswade vs of the shortnesse of our time, and of the suddaine and speedy comming of death, no man can number his dayes: and therefore as I sayd before, this may teach

teach vs all to begge and craue this at Gods hand, that hee would giue vs this wisedome.

Secondly, this may serue for our instruction, that seeing *Moses*, and the people of God acknowledge their ignorance and forgetfulnesse of this poynt, and withall pray to GOD that hee would giue them this Wisedome; Oh let vs lay this Doctrine to heart, and try our selues if wee bee not as forgetfull of this point, and doe promise long life vnto our selues, and put farre from vs the thoughts of death: if we finde it to be our case, let vs with *Moses*, heere intreate the LORD to giue vs of this knowledge, to teach vs, and perswade vs of the exceeding shortnesse of our life, and the great vncertainty of it, that so we *Vse 2.*

Moſes know the number of his dayes? Could hee ſet downe how long *Adam* liued, *Enoch*, *Methuſalem*, *Abraham*, *Izacke*, and *Iacob*; and could not *Moſes* number his owne dayes?

Reſpon. I Anſwere, that neither *Moſes*, nor the wiſeſt man that euer liued, though hee bee moſt cunning in all kind of Arithmeticke, ſo as hee knoweth the nature of the Stars, their diſtances, motions, longitude, latitude, and altitudes, can skill of this Numbring, vnleſſe the Spirit of God be his Schoole-maiſter, vnleſſe GOD giue him wiſedome and grace from aboue, to perſwade vs of the ſhorteneſſe of our time, and of the ſuddaine and ſpeedy comming of death, no man can number his dayes: and therefore as I ſayd before, this may teach

teach vs all to begge and craue this at Gods hand, that hee would giue vs this wisedome.

Secondly, this may serue for our instruction, that seeing *Moses*, and the people of God acknowledge their ignorance and forgetfulnesse of this poynt, and withall pray to GOD that hee would giue them this Wisedome; Oh let vs lay this Doctrine to heart, and try our selues if wee bee not as forgetfull of this point, and doe promise long life vnto our selues, and put farre from vs the thoughts of death: if we finde it to be our case, let vs with *Moses*, heere intreate the LORD to giue vs of this knowledge, to teach vs, and perswade vs of the exceeding shortnesse of our life, and the great vncertainty of it, that so we *Vse 2.*

wee may number our dayes aright, and apply our hearts vnto wisedome: for vntill the Lord doe open our eyes, wee shall neuer see it, nor make such a right vse of it as wee ought, being naturally so foolish and ignorant.

Hitherto of the persons praying, now wee come to the petition it selfe.

To number our dayes. Wherein wee are to note two things: First, that the life of man in this life is but short; *Moses* mentioneth not yeares, or moneths, or weekes, but dayes: Secondly, that the same are numbred with God.

Doct. Mans life is short.

First, obserue heere, after what manner the Holy Ghost doth reckon or measure the life of

of man, not by the mete-wand of yeares, or the ell of moneths, but by a ſhorter meaſure, the inch of dayes: and theſe daies are not onely *few*, but euill, as *Iacob* ſayth to *Pharaoh*, *Few and euill haue the dayes of my Pilgrimage beene.* There are as many little skuls in *Golgotha*, as great ones; and parents as often follow their children to the graue, as children their parents. And in the Scripture, our life is compared to ſuch things, as are moſt fleeting and of the leaſt continuance. Gen. 47.9

If wee reade but ouer this *Pſalme*, it will cleare this truth: it is called yeſterday, gone aſſoone as come; it is likened to a *Watch* in the Night, to a *Thought*, to a *Dreame*, to *Nothing*, to *Graſſe* that withereth; to *Smoke*, that vaniſheth, to a *Spiders* Pſ. 90. v. 4 6. v. 9 Eſay 40. 6.

Spiders web, soone swept away; to a *Flower*, that fadeth: to a *Vapour*, that is soone dispersed. So true is that of holy *Iob*; *Man that is borne of a woman, hath but a short time to liue*, and his life is miserable. Our life may well bee compared vnto *Ionas* his *Gourd*: no sooner come to ripenesse, but it vanisheth away; and if wee should deduct out of mans life the time of our sleepe, the time of Infancy, and the dayes of our vanity, it would appeare that our time were exceeding short.

Hos. 13. 2
Iob 7. 6
Iob 14. 2

Now the Reasons wherefore God hath appointed mans time to be short, are:

Reas. 1. First, that the consideration of the shortnesse of our time may stirre vs vp to the doing of good: wee doe not know how long

long the threed of our life may bee drawne out ; it may be, it is neare the last cast, and the feete of those that carry out our Brethren and Sisters to their beds of rest, the graue, are ready to performe the like duty for vs. Now who would not striue to be rich in all good workes, to further his reckoning, if he knew that his time were so short ? O beloued, this is the reason why the Lord doth keepe backe the knowledge of these times, to that end we might euer be ready, euer prepared, and euer haue our Lamps of good workes burning, against the day of our dissolution come. Acts 5.

The second reason is, to withdraw our hearts from the loue of the world, and the things of the world, when we shall consider, how vncertaine wee are in the Reas. 2.

the enioying of the world: many times when wee propound to our selues the greatest content inthe things of this life, the LORD either takes them from vs, or vs from them: who doth not see how ready we are to nestle our selues vpon the worlds lap: and with the rich man in the Gospell, to secure our selues in our riches for many yeares to come, erecting tabernacles to our owne lusts? What would wee doe, if our liues were certaine vnto vs, and wee assured to enioy our wealth without any change? Surely, then would our hearts be fatt knit vnto the World, and men would desire none other Heauen here.

Reas. 3. Thirdly and lastly the Lord in great wisedome hath so appointed, that our time should not

not onely bee ſhort, but vncertaine heere, that the godly might euer liue in an expectation of an happy deliuerance from ſinne, Sathan, and the moleſtation of wicked men; their rod ſhall not alwayes reſt vpon them: the Lord will deliuer them, yea, and it may be very ſpeedily: whereas if our liues now might extend to the yeares of ſuch as liued before the flood, long would be their tortures and troubles they dayly ſuſtaine from wicked men. As alſo to comfort the hearts of the godly, that howſoeuer the rage and fury of the wicked is great, yet their time is but ſhort.

The vſes follow.

Vſe. 1. Firſt, ſeeing that our life is but ſhort, and our time vncertaine of our liuing heere: heere

the enioying of the world: many times when wee propound to our selues the greatest content inthe things of this life, the LORD either takes them from vs, or vs from them: who doth not see how ready we are to nestle our selues vpon the worlds lap: and with the rich man in the Gospell, to secure our selues in our riches for many yeares to come, erecting tabernacles to our owne lusts? What would wee doe, if our liues were certaine vnto vs, and wee assured to enioy our wealth without any change? Surely, then would our hearts be fatt knit vnto the World, and men would desire none other Heauen here.

Reas. 3. Thirdly and lastly the Lord in great wisedome hath so appointed, that our time should not

not onely bee short, but vncertaine heere, that the godly might euer liue in an expectation of an happy deliuerance from sinne, Sathan, and the molestation of wicked men; their rod shall not alwayes rest vpon them: the Lord will deliuer them, yea, and it may be very speedily: whereas if our liues now might extend to the yeares of such as liued before the flood, long would be their tortures and troubles they dayly sustaine from wicked men. As also to comfort the hearts of the godly, that howsoeuer the rage and fury of the wicked is great, yet their time is but short.

The vses follow.

First, seeing that our life is but short, and our time vncertaine of our liuing heere: heere *Vse.* 1.

is matter of reproofe vnto thoſe that ſeeme to haue made a league with death, and to bee at an agreement with the graue, that deferre their Repentance vntill the laſt; promiſing to themſelues many yeeres to come, when indeed GODS decree is already gone out againſt them, and the hand writing is already fixed vpon the wall; Oh that ſuch men would remember, that mans life is but ſhort, and his dayes but few, they but Tenants at will: And that howſoeuer this earthly tabernaele of ours, may bee patched and peeced vp for a time, it will bee but for a time, and will at laſt fall into the place of darkeneſſe, and wee ſhall make our beds in the darke. Which may teach vs to looke out betime before it be

bee too late, and to thinke of this dissolution before it come, that whensoeuer this earthly Tabernacle of ours shall decay, wee may haue a building not made with hands, but eternal in the Heauens.

How many amongst vs hath the LORD from time to time, warned to thinke of this time, some by one sickneſſe, some by another infirmity, some by the inevitable messenger and Herald of death, Age it selfe, whose gray hayres doe summon them to the graue? yet alas are euer dreaming of a long life, and are euer putting from them the thoughts of death.

Sometimes Death hath come a farre off, and then hath taken a Friend; sometimes hee hath come nearer, and then hee hath taken a kinsman;

sometimes hee comes into our owne houses, and takes either the Wife or the Husband of thy bosome, or thy children, the fruit of thy body and wilt thou thinke thy selfe priuiledged from the stroke of Death? No, no, thou must shortly act thy part likewise vpon the stage of mortality, when then to seeke for grace it will bee too late.

Vse 2. Secondly, this doctrine of the shortnesse and vncertainty of our liues may serue for our instruction, to teach vs at all times to be in a readinesse: It is the same vse our Sauiour makes of the same Doctrine: Luk 12.40 *Be yee prepared for the Son of man will come in an houre when yee thinke not of.* Are our liues so short, and nothing almost shorter? Let vs then prepare for death,

death, *for wee muſt all dye.* 2 Sam. 14. 14

It was the ſpeech of the woman of *Tekoa* vnto *Dauid*, when ſhee went about to appeaſe his anger hee had conceiued againſt his ſonne; and it is that which ſhall one day bee found true of all the poſterity of mankinde, as the way of all fleſh, which may teach vs euer to bee in a readineſſe. Wee know what was the condition of the fooliſh Virgins, who being found vnprepared at the Bride groomes comming, were for euer ſhut out of the Marriage-chamber. Thou doeſt not know when, or after what manner the Lord will come vnto thee: thou maiſt be murdred in the field, as *Abel* was; loſe thy life in thy Chaire, as *Eli* did; dye in the Temple, as *Senacherib* did; thy houſe may fall vpon thy Gen. 4. 1 Sa. 4, 18 Eſay 37. 37

head, as it did vpon the children of *Iob*: or thou maist be spoyled of vnreasonable beasts, as the little children that scoffed *Elias*, were of the Beares: when thou goest forth in the morning, thou doest not know what may befall thee ere the euening; in the euening ere the morning. Which way soeuer wee goe, death euer followeth vs, and is euer ready to seize vpon vs. And of this wee are euer sure, that it will not be long, but we must stoope to the stroke of death, sooner, or later, dye wee must: how carefull then should wee be, that when the Lord commeth, he may finde vs so doing, euer prepared when our change shall come.

Heb. 9. 27

Our dayes. *Moses* meaneth that time which the Lord in mercy giueth vnto man in this world, be

bee it long or ſhort.

The Doctrine is, that as our life is ſhort, ſo this ſhort time or few dayes of ours are numbred with God, the Lord hath ſet bounds vnto them which we cannot paſſe. *Is there not* (ſaith *Iob*) *an appointed warfare for man vpon earth? Are not his dayes as the dayes of an hireling?* And againe, *All the dayes of my appointed warfare, I will waite till my change ſhall come.* And ſo ſaith *Moſes* here, *Teach vs, O Lord, to number our dayes*: That is, that time thou in mercy affoordeſt vnto man to liue vpon earth. Euery man hath his time ſet him, and his bounds appointed him, which hee cannot paſſe. And as it was ſayd of *Balthazor*, *God hath numbred thy kingdome*: ſo it may bee ſayd of euery

Doct. Our dayes are numbred with God.

Iob 7. 1

Iob 14.14

Dan.5.25

man. God hath numbred the dayes of our life. It is sayd of *Moses*, that he *dyed in the land of Moab, according to the word of the Lord.* The time, the manner, and all other circumstances that belong vnto our deaths, they are all of them decreed and appointed of God.

What is the reason that *Asa* dyed of a sickneſſe in his feete, farre from his heart, and hath the helpe of the Phyſitians? His time was come: whereas *Hezechias* was ſore ſicke at the very heart, and euen at the point of death, yet liues many yeares after; but becauſe his time was not come? One is grieuouſly wounded, and dyes not; another, the cutting of a corne kills him: what is the cauſe, but the performance of Gods appointed time in both? Our life

2 Chro. 16 12

then

then, and the yeares, moneths, weekes, and dayes; yea, the houres, and minutes of houres that wee are to liue heere, are numbred with God, and determined with him.

The reasons that follow will cleare this truth vnto vs.

First of all, because of Gods prouidence, who doth not onely behold all things as a Spectator, but ordreth and disposeth of all things, according to the counsell of his owne will: for so saith the Prophet. *Is their any euill in the City, that the Lord hath not done?* And againe: *The Sparrow cannot light on the ground without his prouidence; the very haires of your heads are numbred with him.* It is seene in a little handfull of meale, and a little oyle, in the caluing of Hinds, and feeding of young Rauens, yea,

Reas. 1.

Amos 3.6

Mat. 10.30

yea, and the falling of Sparrows to the ground: in all which the LORD hath his prouidence to bee seene. Now if the Lord doe manifest his wisedome, power, and prouidence in the things of the meanest nature, much more is the same in greater, such as is the death of his seruants.

Reas. 2. Secondly, if the Lord had not Numbred our *Dayes*, such men as are louers of the world, and of their pleasures more then GOD, they would neuer leaue the world, but seeke to haue their happinesse heere: Neither would such as are in misery and distresse, waite till God should worke their deliuerance, but seeke their owne death, to put an end vnto their troubles. Therefore the Lord in great wisedome, and loue vnto

vs,

vs, both to weane vs from the world, as also to stay vs in time of our greatest distresse, hath taught vs, that hee hath set bounds vnto our life, and numbred our dayes, which we cannot passe: Wee come to the vses.

Vse 1. First, this may serue to reprooue such, as thinke that this life of ours, may either bee shortned or lengthned by means, beyond the decree of God, a meere fantasie; for all our dayes are numbred with him. What though a man lay violent hands vpon himselfe, and so become his owne vnnaturall and bloudy executioner, euen therein he is but the instrument of the Lords wrath, to put an end to that life the Lord indeede hath finished.

And the like may bee said of Magi-

Magistracy ; though *Pilate* hath the Soueraignty of iudgement, yet hee hath not the Soueraignty ouer life, as CHRIST tells him. *Goe tell the Foxe, I walke to day and to morrow, &c.* So that if the Magistrate doe saue a man that is appointed to dye, it is but secretly to fulfill Gods Decree concerning him whose time is not yet come ; or if hee cut him off, euen therein is hee likewise but Gods Minister, to execute what God hath purposed to be done.

And surely this may serue likewise to reprooue such as dreame and dote vpon secondary causes, and neuer looke vpon Gods counsell and decree : And this makes many when their Friends are taken away, to cry out of want of care in their keepers :

keepers: or want of skill in the Physitian, or absence of friends: and say with *Mary* to Christ, *Lord, if thou haddest beene here, my brother had not dyed.* Thus doe men looke to second causes, and not to the LORD, without whose counsell and appointment, nothing can come to passe: And herein manifest in themselues palpable ignorance, that they are altogether vnacquainted with the knowledge of God and his Word: who should haue learned that a Sparrow cannot fall to the ground without his prouidence. Iohn 11:

Indeede I confesse, that such meanes as God hath appointed for the preseruation of life, must not bee despised, but men must vse them, and it may bee their sinne to neglect them: yet they must

must not bee doted vpon: vse them, but trust not in them. It is the LORD that must make them effectuall and wholesome vnto vs: and will blesse the meanes whensoeuer they shall serue for the performance of his will.

Vse 2. Secondly, seeing the Lord hath numbred our dayes, and set bounds vnto our life, which wee cannot passe: This may minister matter of comfort vnto Gods seruants, that our life is in GODS hand: It is hee that hath giuen it, and it is hee that taketh it. Wee see that the aduersaries of the Righteous increase dayly, rising vp against the godly, digging pits before them, and imagine mischieuous practises against them: but what of this? they doe but trauaile in vaine, if the Lord

Lord doe not giue them leaue; if he make them not his rod for the chastising of his seruants, they shall not hurt vs. Indeede if their power were as great as their malice, there should not a godly man bee suffered to liue in the world: But now the consideration of this, that our life is hid in Gods hand, this may stay vs against their rage. Why then are we so fearefull, when the *Senacheribs* of the world doe breath out their threatning against vs? remember still that GOD hath limited thy dayes, and that thy life is in his keeping. This truth is further cleared by that of the Apostle when he sayth: *Doubtlesse against thy holy Son Iesus, whom thou hast annointed, both Herod and Pontius Pilate, with the Gentiles, and people of Israel* Acts 4.27

rael, gathered themselues together, to doe whatsoeuer thy hand and counsell determined before to be done. So that it appeares, that wicked men are but Gods rod and ministers to accomplish his decree; for the very yeares, moneths, dayes, and houres of the life of man are determined of God.

Vse 3.

Thirdly and lastly, since our life is determined, and our dayes are numbred, and that the time of our departure hence is knowne vnto God and not vnto vs; certaine to him, vncertaine to vs: Oh! how should this make vs prepare our selues against that time shall come? Surely, this is it that should bee the principall care of a Christian while hee liueth heere, that it may goe well with him in death: When nothing will stand a man in steede

Note.

but

but a good conſcience, excuſing vs before GOD, and giuing in teſtimony, that it hath beene our principall care to walke with GOD. Oh! this is it that will cheere vp our hearts, when outward comforts faile; to ſay with *Hezechiah*, *Remember Lord, that I haue walked before thee in truth, and with an vpright heart.* It is not thy coſtly buildings, thy ſumptuous apparrel, rich friends, or large poſſeſſions, that will now auaile: onely a good conſcience, waſhed and purged by faith, that will auaile in that day, Other things may procure honour vpon earth, but they can neuer procure happineſſe in heauen. Oh then! in Gods name let our liues be pretious vnto vs, wee doe not know how long we ſhall enioy them. It will be too late

Eſay. 38.3

late to cry, and call, and knocke, when our sun is set vpon vs, when the *Bride-groome* is entered, and wee haue made our beds in the darke: for after death there is no redemption.

Our dayes.

Teach vs, O Lord, to number our dayes.

Before wee leaue this petition, wee haue yet one thing more to bee considered of vs, and that is this: how *Moses* cals our life by the name of *our dayes.*

two daies

In the Scripture wee haue mention made of two *dayes*, the *Lords day*, and *mans day.* Of the former speaketh the Apostle *Peter*, in his second Epistle, the third Chapter, and the tenth ver. saying: *The day of the Lord shall come*

come as a theefe in the night, &c. Of the other speaketh our Sauiour of *Ierusalem* : *Oh that thou haddest knowne in this thy day, the things that belong vnto thy peace.*

Now by *mans day* is meant the time of a mans life the Lord doth vouchsafe vnto a man to repent in, to bee spent in his seruice, and to bee improued to his glory; as it is indeede the principall end of our being here, to improue this talent of *Time*, as all other Gods gifts to the aduantage of our Maister: and this time of our life is called *Ours*, because it seemes to be giuen vnto man: and all that time the Lord seemes to be silent and still.

But afterwards comes the *Lords day*, when man shall be put to silence, and the Lord onely shall bee exalted; when hee will

bring euery worke to iudgement, with euery secret thing, whether it be good or euill.

Doct. God doth giue vnto man a time to repēt, which must not be omitted.

Hence wee may conclude a most necessary instruction, and that is this, that GOD doth giue vnto all men a *Day* or time, wherein they may get grace and repentance, and improoue the same to the saluation of their soules: And that the same is not to be neglected and let slip of vs; which if it bee, there is then no redemption, *For after death there is no redemption.*

And to confirme this truth vnto vs, wee haue many places of holy Scripture, wherein it may euidently appeare, not only that man hath his day or time allotted him of God, but also that man ought to improue the same to an holy vse, and to a right end.

end. *Seeke the Lord* (saith *Esay*) *while hee may bee found, and cal vpon him while hee is neare*: wherein it appeares, that there is a time when the Lord will bee found, and is neare vnto vs: and when is that but now in life? For after death the LORD will not bee found, then there remaines no place of repentance, though men seeke it with teares. Let vs see againe what the Lord saith to such as despise Wisedomes call: *Because I haue called, and yee refused: I haue stretched out my hand, and none would regard: Yee shall call vpon me, but I will not answer: They shal seeke me early, but they shal not find mee.* Wherein the Lord doth manifestly declare, that if men neglect the time, in the which he doth call, they should one day cal and cry for mercy, but should

Esay 55. 6 7

Heb. 12. 17

Pro. 1. 24. v. 28.

not obtaine it. To this agreeth the most patheticall speech of our Saviour to *Ierusalem* : *Oh that thou hadst knowne in this (thy day) the things that belong vnto thy peace ! but now they are hid from thy eyes. Ierusalem* had her *Day* : that is, her time appointed of GOD : wherein *Ierusalem* might haue beene made a glorious City, had she made a right vse of the Lords mercies shewed vnto her : had she imbraced the message of the Prophets from the Lord ; had shee aduanced Piety and Religion, sanctified the Lords Sabbaths, releeued the poore, comforted the afflicted, executed Iudgement and Righteousnesse in that City : Oh ! how would the Lord haue honoured that people ? But now in steed of Iustice, Oppression ; in steed of mercy,

mercy, cruelty: and so there being found amongst them the neglect of his worship, the contempt of his Prophets, and all manner of prophaneneſſe; the Lord hath a *Day* to viſite them for theſe things, when he will bring iudgement and deſolation vpon them, the Lord threatens them thus: *Surely this iniquity ſhall not bee purged from you till you dye, ſaith the Lord of Hoſtes*: giuing them to vnderſtand, that in as much as they made light of the admonitions of the Lods Prophets, and the meanes of grace that he in mercy had offered vnto them, there ſhould now be left them no time to repent in, till hee had deſtroyed them. Eſa. 22. 14

And to this duty of redeeming the time, and of making an holy vſe of the ſeaſon of grace

that is offered vnto vs, wee are often exhorted by the Apostle:

Rom. 13. 11 *Considering the season, it is now time that wee should awake from sleepe, for now is our saluation nearer then when wee beleeued:*

V. 12. And againe, *The night is past, the day is at hand, let vs cast away the workes of darkenesse, and put vpon vs the armour of light.*

Gal. 6. 10 And, *While wee haue time* (saith

Heb. 3. 7 *Paul*) *let vs doe good vnto all.* And, *To day if you will heare his voyce, harden not your hearts.* All these testimonies of Scripture, as a cloud of witnesses, they all serue to confirme vnto vs, the vndoubted truth of this Doctrine, that man hath his *Day* and time affoorded him from God, which hee must carefully improue to his glory; which time when it is once past, it will then bee too late to repent, and seeke

seeke for mercy. And vnto these I might note diuers more of the same nature, one more for all, euen that of the Prophet bringing in the Lord speaking after this manner: Because (saith he) *I would haue purged thee, and thou wast not purged; thou shalt not be purged, till I haue caused my wrath to fall vpon thee.*

A fearefull threatning, able to pierce a heart of steele, to consider that such as neglect and despise the gratious call of the Lord when he offers fauour and mercy vnto vs, and haue a long time dallied with his patience and long suffering, which would haue led men to Repentance, will come too late, when sighs & teares will not preuaile, but that the gate of grace and mercy is for euer shut vpon them. Oh that wee might bee affected a-

right

right with the consideration of this one thing, of the great danger of neglecting the meanes of our saluation when the same is offered vnto vs. But the reasons that follow, will serue for the further clearing of the poynt vnto vs, and proue the necessity of the duty.

Reas. 1. First, heereby the LORD will manifest his mercy towards the vessels of mercy, vouchsafing vnto them an happy season of grace, wherein they may improue their graces, to the great aduantage of their master, and worke out their owne saluation; giuing vnto them also the Ministery of his Word, and other helps and meanes by the which they may bee brought home vnto him.

Now the Lord vouchsafing vnto

vnto man such meanes of grace and saluation, it must needes stand with his Iustice to punish the wilfull contempt of it, with a perpetuall deniall of Mercy.

Secondly, the Lord doth this to the end the wicked might bee left without excuse in that day, when the Lord shall euen appeale vnto the consciences of sinners, that hee hath giuen them a *Day* to themselues, euen an happy season of grace, wherein they might haue proued good husbands vnto their owne soules, and stored vp aboundance of grace against their reckoning day: Now when they shall abuse the Lords mercy herein, neglect his gracious call, make light accompt of his ordinance, and spend their health and strength, and all, *Reas.* 2.

to

to all manner of licentiousnesse: Oh how iust shall the Lord be in bringing vpon them such heauy iudgements: thus did the LORD threaten *Iezabel*: *I* Reu. 2. 21 *gaue her space to repent of her* 22 *fornication, and she repented not: therefore I will cast her into a bed, and them that commit Adultery with her.* And againe, *Because I haue called, and yee* Pro. 1. 24 *haue refused, therefore the time shall come that yee shall call and cry, and I will not answer.* And this may the LORD in Iustice bring vpon euery soule that reiected grace in the time of grace, when the LORD hath offered the same vnto him.

Reas. 2. The last reason may bee taken from the nature of sin, especially this sinne of procrastination or putting off our Repentance, when

when the Lord doth call vpon vs to repent ; men will by degrees become to bee hardned in their sinnes, and so past feeling : for that sinne that at the first or second committing lies heauy vpon the conscience of the sinner, by often committing of it, it comes to be light; then to bee desired and delighted in ; the fore-runner of eternall death indeed, when men come once to that passe in sinning, to bee past feeling, and so to delight in their sinnes. Oh ! it is hard for such an one to be brought to repentance for the same.

Let vs now make application of this vnto our selues.

First of all, this may serue to reproue such as no way regard the LORDS gracious call, nor Number their dayes, till their dayes *Vse* 1.

dayes bee numbred, as his were who saw the fingers of a mans hand writing vpon the Wall; *GOD hath numbred thy kingdome, and finished it.* If wee should see a man almost wounded to death, and would seeke for no remedy, but post it off from day to day, a long time together, wee would conclude, surely this man is eyther desperate or foolish.

Dan. 5.

Oh this is the strange dealing of the world, and men of the world, who though they know they are wounded with sinne, which without Repentance will one day wound them to death eternall, yet neuer seeke to haue the same cured, but put it off from day to day, and time to time, till at last their wounds proue incurable.

The foolish Virgins that came

came not for mercy whilſt the LORDS doore was open, did at laſt ſtand without, when there was no opening vnto them. Euen ſo our Sauiour tells vs of ſome in the latter day, that ſhall call and cry, *Lord, Lord, open vnto vs:* and yet the gate of Mercy ſhall for euer bee ſhut vpon them. Mat. 25. 10 12.

Let theſe examples of Reprobate putters off, moue vs to preuent danger to come. *Now is the acceptable time, now is the day of Saluation:* If thou omitteſt this time, thou doeſt not know whether thou ſhalt euer haue the like offered thee againe. Many that haue neglected to prepare themſelues when they might, afterwards would, but could not. Oh this may be thy caſe man, if thou regardeſt

deſt not the time of thy viſitation. Now the Lord ſeekes vnto thee, and by his Miniſters doth beſeech thee to be reconciled vnto God; Oh doe not lightly eſteeme of Gods call *now*, leſt the Lord eſteeme as light of thy call and cry *then*, when prayers & teares wil come too late. Thou haſt, now *thy day* wherein God ſeemes to be ſilent: Oh thinke of the day of the LORD when hee will not bee ſilent, but will exalt himſelfe in iudgment againſt all wicked and vngodly men. And whereas now hee ſhewes himſelfe a GOD of mercy, if thou wilt lay hold of the ſame, he will then ſhew himſelfe a God of iuſtice, and ſo ſeuere in iudgement, as the ſinner ſhall not be able to ſtand before him. The LORD IESVS open our hearts to accept

cept of his offered mercy.

Secondly, this doctrine is for our instruction, that wee doe not lightly esteeme of Gods grace, when the same is offered vnto vs; for so saith the Apostle: *Despisest thou the riches of his goodnesse, and forbearance, and long suffering, not knowing that the goodnesse of God leadeth thee to repentance?* Doe we heare of Gods patience and mercy, giuing vnto euery one a *Day*, that is time of repentance: Remember that it will not alwaies bee day, there is a night of darknesse comming, when wee shall make our beds in the darke, euen in the land of darkenesse. But let vs rather with *Abraham*, rise vp betimes in the morning; not to sacrifice our sonnes, but our sinnes. In our iudgements we all of vs confesse, that our sinnes are to be left

Vse 2.

Rom. 2.4

and that God must bee serued; but wee cannot agree about the time when to begin. One saith, hee will beginne when hee is rich; another saith, hee will beginne when hee is free; another saith, when hee is old: and thus men are like the people of the *Iewes*, who said: Hag. 1. *The time is not yet come that wee should build the Temple.* But indeede, the time present is ours; wee cannot promise to our selues one minute of an houre for the time to come. Many haue thought to haue liued a long time, that haue had an end quickely put vnto their dayes. The Rich man in the Gospell, makes his little Barnes great, as if hee would make his short life endlesse, and doth secure his estate for many yeares to come; whereas God

God did the same night require his soule to be taken from him, And heere I might propound diuers motions to stirre vs vp to the duty.

First, we are not sure that wee shall liue till hereafter ; for as S. *Iames* saith : *Our life is but as a vapour that appeareth for a little time, and afterwards vanisheth away.* The old world thought themselues sure when they were eating and drinking ; but then came the floud. The morning was faire when *Lot* went out of *Sodome*, and yet before night the *Sodomits* were destroyed. So that if wee deferre our repentance but a day or an houre, wee may be preuented by death. *Motiues* 1.

Secondly, if wee had a charter of our liues (as no man hath) and so were sure to liue till hereafter : yet wee are not certaine 2

that then wee shall repent, for repentance is not in our power. And howsoeuer the Lord doth giue remission of sinnes to all that repent, yet hee doth not giue repentance to all that sinne: repentance is the proper worke of GOD, and it is in his power to bestow it on whom hee will.

3. Thirdly, God is to be serued betimes, and before all things; Math. 6.33 as our Sauiour teacheth: *First seeke the Kingdome of God and the righteousnesse thereof, and all things shall be ministred vnto you.* Before wee pray for our *daily bread*, wee are taught to pray *Hallowed be thy name:* Teaching vs indeed, that wee should seeke the sanctification of Gods name, and the doing of his will, before the food wee liue by, much more before the sinfull pleasures we perish by.

Fourth-

Fourthly and lastly, the time of death which men most trust vnto, men are then for the most part most grieuously tempted by Sathan, whose policy is euer then to be most busie, when our end is neareſt; and in ſickneſſe men commonly are ſo full of ſorrow and paine, that they cannot prepare thēſelues as they would, and if they doe, yet not ſo well as they would. In all which reſpects we ſee how dangerous a thing it is to deferre to repent, and to let ſlip the preſent time of turning to God. 4.

And thus much for the firſt part of this Text; the petition: *Teach vs O Lord, to number our dayes.* The reaſon of the petition followes:

That wee may apply our hearts vnto wiſedome.

The meaning is, that ſeeing

our life is so short heere, that wee may duely consider the transitorinesse of the same, to the end wee may not liue any longer in sinne, but may truely repent and walke on in a christian course, in faith and obedience, which indeed is true wisedome.

Doctr. A man neuer comes to be truly wise, til he esteemes of euery day as his last day.

The Doctrine wee may learne hence is this, That a man neuer becomes truely wise till he can number his dayes; that is, esteeme of euery day as his last day, till hee be perswaded of the shortnesse of his time here, and prepare himselfe for a better life. This is plaine in the Gospell in the ten Virgins, whereof fiue were wise, and fiue were foolish. Some had their Lamps burning, and so entred into the Marriage Chamber; the other whited away the time, and so were

were for euer ſhut out, and ſo moſt iuſtly incurred the imputation of fooles. Wee haue this further cleared in that Rich man in the Goſpell, who is therefore called *Foole*, becauſe hee put farre from him the thoughts of death, and promiſed vnto himſelfe many yeares to come, but the reaſon following will make the ſame cleare vnto vs. Luke 12.

Firſt, becauſe ſuch a man that thus thinkes of death, and the vncertainty of his being heere, is wiſe for his ſoule, in compariſon of which wiſedome, all other Arts and Sciences are but fooliſhneſſe. *For what ſhall it profit a man to win the whole world and loſe his owne ſoule?* Now true wiſedome indeed doth make a man prouide for the euerlaſting welfare of his ſoule. And thus *Reaſon.* Math. 16

ſpiritually wiſe is hee that ſets death euer before him, and eſteemes of euery day as his laſt day.

Vſe 1. This ſerues then to condemne the iudgement of the world, and worldly men; who eſteeme ſuch onely wiſe, as haue a reaching head to buy and ſell, and know how to purchaſe lands and liuings. But marke heere, the holy Ghoſt tells thee, that thou art but a miſerable foole, if thou canſt not skill in this heauenly Arithmeticke, to number thy dayes, to thinke of the ſhortneſſe of thy life, thereby to bee humbled, to repent, and to prouide for thy change. But alas! who doth not ſee how careleſſe men are of this duty: neuer number their daies till their dayes be numbred, and then ſend for the Miniſter; and then

then good people pray for me, when thou wouldest bee glad to put thy head in an awger-hole, or that thou couldest by any meanes hide thy selfe from Gods presence. as many haue at that time desired. But what would you haue the Minister to worke a miracle? Oh! this is the LORD must giue thee repentance: and thou that hast beene a stranger to God and his ordinance, and neuer desiredst to bee acquainted with his wayes in thy life time, how canst thou thinke the LORD will accept of thy forced Repentance in thy death? Nay rather, it were a iust thing with God to recompence vengeance vpon thee, who like a *Foole*, hast liued a long time securely, and diddest neuer call to minde the day of thy death, nor neuer though-

thoughteſt of the reckoning day to come.

Vſe 2. Secondly, this may ſerue for our inſtruction, that as wee would be loath to bee accompted fooles or fooliſh men, void of all ſauing Wiſedome, and that at the day of iudgement by Ieſus Chriſt himſelfe the wiſedome of the Father: let vs begin to learne this one leſſon *To Number our dayes*: that is, to make accompt of euery day as the day of our death. This will make vs truely wiſe to God for our ſoules. If men were thus perſwaded of the ſhortneſſe of their liues, and made accompt of euery day as the day of their death; how could they ſo loue the world, and neglect the euerlaſting welfare of their owne ſoules?

And no maruell though many dye

dye like *Nabal, fooles*, yea, as beasts indeede, without any hope in their deaths, their hearts dying like stones within them: the reason of it is this, they neuer thought of death vntill it seized vpon them, and so with the foolish Virgins must needes be taken vnprepared.

Now the benefits that will come vnto vs hereby, are many and great; for: The benefits of this wisedome.

First, this will be a meanes to humble a man with *Abraham, Behold Lord, I that am but dust and ashes, &c.* It would pull downe our Peacocks feathers, and make vs lay aside our lofty lookes, if men did but consider that euen this day they must dye and giue vp their accompt vnto God.

Secondly, the serious meditation and certaine perswasion of

of death, is an effectuall meanes to moue vs to Repentance. When as the LORD tells the *Nineuits*, that there remained but forty dayes, and then it should bee destroyed, it is sayd the *Nineuites* repented in sackcloth and ashes: What Malefactor going to the place of execution, would commit the like villany, but rather confesse his sinne, and intreat euery one to pray for him?

And thus haue we heard out of this petition of *Moses*:

First, that it is not in the breast of any man by nature to Number his dayes aright, vntill the Spirit of God become our Schoole-maister to instruct vs: The most holy and the most wise men that are, had neede to pray with *Moses* heere, *Teach vs O LORD to Number*

Number our dayes.

Secondly, wee haue ſeene the ſhortneſſe and vncertainty of our life, ſet out vnto vs vnder the name of *Dayes*, to teach vs how to eſteeme aright of our life, not to reckon of many yeares to come: our life is ſhort.

Thirdly, we haue heard that as our time is ſhort, ſo the ſame time and dayes are numbred with God; our time is an *appointed warfare*, our life is limited, and wee haue our bounds ſet vnto our life which we cannot paſſe.

Fourthly, that this appointed time of ours is called our time: where wee conſidered how that almighty GOD doth giue vnto euery man a certaine time and day to repent in: which time being ſpent and gone,

gone, there then remaines no place for Repentance, though men doe seeke it with teares; for then hath the LORD his *Day* wherein hee will be exalted, and man shall be put to silence.

And last of all, wee haue heard that a man neuer comes to bee truely wise vntill hee Number his dayes, and come to esteeme of euery day as his last day, that so he may prepare himselfe for death. I will now end as I began. *Teach vs O Lord to number our dayes, that we may apply our hearts vnto wisedome.*

Now suffer a word or two of Exhortation.

An Exhortation for a Christian.

IF you doe or will take vpon you the profection and life of a true Christian, it must not bee onely

onely in words, but in deeds, not in outward shewes, but in inward substance, not in haughtinesse of minde, but in meekenesse and humblenesse of spirit: with long suffering forbearing one another in loue, enduring to keepe the vnity of the Spirit in the bond of peace. *By these cognizance* saith Christ, *you shall know to be of me:* Ephes. 4. *The seruant of the Lord must not* Timo. 2. *striue, but be gentle vnto all men; apt to teach, patient in meekenesse,* Tim. 2. *instructing those that doe oppose themselues.* You shall see a great many that doe professe, that they doe know God, but in their workes deny him, being abhominable: These people will say that they haue faith, though they want workes. S. *Iames* saith, *Shew mee thy faith without thy* Iames 2 *workes, and I will shew thee my faith by my workes. Good workes*

are

Ephe. 2. *are the gift of GOD, let no man then boast himselfe.* You shall haue great multitudes of people that wil talke and discourse much of God, that hath no taste nor feeling of God, onely to giue contentment vnto this World, more then to imploy themselues in the seruice of GOD: These people you shall not finde as S. *Paul* was: *Alwayes sorrowfull,* Cor. 6. *yet alwayes reioycing; as poore, yet making many rich; hauing nothing and yet possessing all things.*

This is no part of their trade, a great many of them are bound prentice vnto another occupation. Many of this world are so fleshed in this world now adaies, that although it forsaketh them in deeds, yet they will not forsake it in their desires: What a number of vaine men are there now aliue, which haue neither remem-

remembrance of God to serue him, nor of his glory to obey him, nor of their conscience to be imployed vnto goodnesse; but like vnto beasts, fallen and runne after their voluptuous pleasure: So that a man may truely say, that the memory of the absent doth more content me, then the glory of the present doth satisfie me. What a thing it is to consider the ancient Heathens, which neither feared hell, nor hoped for Heauen. And yet by remembrance of weakenesse, they tooke vnto them strength, by cowardlinesse they were boldned, through feare, they became hardy of danger, they tooke encouragement of Enemies, they made friends of pouerty, they tooke patience of malice, they learned experience.

Finally, I say, that they denied

their owne wils, and followed the opinion of others, only to leaue behind them a memory with the dead, and to haue a little honour with the liuing. Let vs not stay at their beleefe, but let vs imbrace the good that they did. Comparing many Christians with some of the Heathen, and looke how farre we leaue them behind in faith; so farre they excell vs in vertuous workes: For looking how much glory these Heathens had in this world, being good and vertuous, so much paine you shal haue in the other world, if you be wicked and vitious. The Diuine *Plato* in his second booke of the Common-wealth, saith, *That the ancient Philosophers, as well* Greekes *as* Egyptian, *which first began to behold the Stars of Heauen, and to ascend to the top of the Mount* Olympius, *to view the influen-*

influences and motions of the Planets on the earth, deserued rather pardon for their ignorance, then praise for their knowledge. For they were the first that gaue themselues to search out the truth of the Elements in the Heauens, and the first which sowed errours in things naturall vpon the Earth.

The ignorance of our Forefathers, was but a guide to keepe vs from erring; wherefore wee haue not so much cause to bewayle their ignorance, as they haue reason to complaine of our negligence. God will haue his worthy gifts to appeare that they come from him aboue, and not beneath: For as he hath placed in man things heauenly, so hath hee of things earthly; as diuers diseases, troubles, and infirmities, especially death, the

greateſt of all. Wee ought not to lament the death we take, but the wicked life wee lead. It is a great pitty to ſee the good and vertuous man dye: but I take it to be more ſorrow, to ſee the euill and vitious man liue: As the euill were borne to dye, ſo the good dye to liue. Moſt fooliſh, ſimple, and ſtubborne is hee which trauelleth all the dayes of his life to dye, and yet is loath to meete with death. For the good man though he dye, liueth; and the euill man though he liue, dyeth. That man is very ſimple, that dreadeth death, for feare to loſe the pleaſures of life: For death ought not to be feared for loſſe of life; but becauſe it is a ſharpe ſcourge of the wicked life. That man may be accounted very wicked, whoſe life the people lament, and at whoſe death they reioyce

reioyce. God is so profound in his secrets, high in his mysteries, and so iust in his workes, that to men which least profit the Common-weale, he doth many times lengthen life longest, and in a short space doth giue the pale and cruell death vnto the good. The couetous man be he neuer so old, hee will not demand death at Gods hand, to rest him as a vertuous man; but rather riches, to liue as a drudge and a foole. To men of long life, without comparison, the diseases are more which they suffer, then the yeares are which they liue: Oh if wee would consider the corruption whereof we are made, the infinite trauels wherewith wee are borne, the long tediousnesse wherewith we are nourished, the great necessities wherein wee liue, and the perill wherein wee die, I affirme

for good, that in ſuch conſiderations wee finde a thouſand occaſions to wiſh for death, and not one to deſire life. The pleaſure that the Pilate hath after a great ſtorme, to be in the ſame hauen: the glory that the Captaine hath to ſee the day of victory: the reſt that the Traueller hath to ſee his iourney ended: the contentation that the Workman hath, to ſee his worke come to perfection: all theſe ſame hath the Dead. The diuine *Plato* ſaith, that *If men were borne alwayes to liue, it were reaſon to lament them, when we ſee them dye*: But ſince it is truth, that they are borne to dye; I will ſay, ſince needes dye wee muſt, that wee ought not to lament thoſe which dye quickly, but thoſe which liue longeſt.

You ſhall moſt commonly ſee the poore to liue without the preiudice

preiudice of the rich, and to the profit of the Common-wealth: And the rich liueth moſt commonly to the hurt and by the ſweate of the poore: It is but reaſon that the Woolfe which deuoureth, doe dye ſooneſt; and the Sheepe which clotheth, doe liue longeſt: The couetous man will liue poore, becauſe he hath a deſire to dye rich; ſo that he is an vniuſt Lord of the riches hee hath without him, and a iuſt Tenant of the wickedneſſe and vices which hee hath within him: To threaten the old and couetous with death; and the young, that they doe goe euery day in danger of their life, is holden with them for madneſſe. But I would haue them to remember the old Prouerbe, that is, *Aſſoone commeth to the market to be ſold, the young ſheepes skinne as well as the old.*

for good, that in such considerations wee finde a thousand occasions to wish for death, and not one to desire life. The pleasure that the Pilate hath after a great storme, to be in the same hauen: the glory that the Captaine hath to see the day of victory: the rest that the Traueller hath to see his iourney ended: the contentation that the Workman hath, to see his worke come to perfection: all these same hath the Dead. The diuine *Plato* saith, that *If men were borne alwayes to liue, it were reason to lament them, when we see them dye*: But since it is truth, that they are borne to dye; I will say, since needes dye wee must, that wee ought not to lament those which dye quickly, but those which liue longest.

You shall most commonly see the poore to liue without the preiudice

preiudice of the rich, and to the profit of the Common-wealth: And the rich liueth moſt commonly to the hurt and by the ſweate of the poore: It is but reaſon that the Woolfe which deuoureth, doe dye ſooneſt; and the Sheepe which clotheth, doe liue longeſt: The couetous man will liue poore, becauſe he hath a deſire to dye rich; ſo that he is an vniuſt Lord of the riches hee hath without him, and a iuſt Tenant of the wickedneſſe and vices which hee hath within him: To threaten the old and couetous with death; and the young, that they doe goe euery day in danger of their life, is holden with them for madneſſe. But I would haue them to remember the old Prouerbe, that is, *Aſſoone commeth to the market to be ſold, the young ſheepes skinne as well as the old.*

gentle Reader, for the requiting of my trauell, and reward of my good-will, I doe moſt humbly require at your hands, that you will take it in good part, the rudeneſſe of my vnderſtanding, the baſeneſſe of my ſtile, the ſmalneſſe of my eloquence, the euill order of Sentences, the vanity of my words, bee no occaſion of miſlike: wherein I ſhal reſt bound vnto you: For there is nothing ſo well done, but may bee better done; neither is there any thing ſo entire, but may be diminiſhed; nothing ſo healthfull, but may be deceaſed; nothing ſo ſtrong, but may be broken; nothing ſo well kept, but may be corrupted; finally, nothing ſo well written, but may be much better written. It little auaileth to haue the tongue expert, the memory liuely, the vnderſtanding cleare, to haue

haue great Sciences, to haue profound Eloquence, a sweete stile, an ample experience; if with all these things you being as Masters, and in your workes as wicked creatures. For it is a rule certaine, that alwayes euill workes take away the credit from good words. The Diuine *Plato* did ordaine, that more grieuous punishment be giuen vnto the sage, for one folly onely committed by him openly, then vnto a simple man, for a greater offence committed secretly. If men in this age hath not lost the sent of smelling, then they may see, that as the old age did sauour of sages; so doth it now stinke of couetous fooles: For they did little regard that the which you doe now greatly regard: It is a most happy time for that man that doth leade his life in that Age, wherein there

there is a great maiesty of works, and a marueilous simplicity of words: That time may well bee called rich of the good and vertuous men; and poore of the euill and vitious loyterers. People in those dayes did consider, that one onely God well serued, was better then a great many little regarded.

In former time, mercy, loue, and charity, were holden in great estimation: Wilt thou be a mercifull man? then thou must be a helping man; wilt thou bee a louing man? then thou must bee a releiuing man. A Church-man passing by a poore man that doth beg of him, doth bid God helpe him, God help him; herin a r the words of mercy, but here wants charity the releiuer: So one man saith vnto another, that such a man loues you well; yes saith he, but

but he will doe nothing for mee: Here is loue, but here wants charity the releiuer. I doe hold charity to bee vnto mercy and loue as the the Father is vnto the Sonne, and Holy Ghoſt; wee muſt not be onely hearers of the ſame, but doers, which God of his infinite mercy make vs all capable of, to performe his Will vnto our liues end.

A Morning Prayer for a Family.

Lord teach vs to pray, that we may call vpon thy Name: Prepare our hearts to ſeeke thee: And open thou thy mercifull eares to heare vs.

O Eternall and Euer-liuing Lord GOD, Creator and continuall

continuall preſeruer of all things, both in Heauen and in Earth: By whoſe gracious prouidence as we were at the firſt wonderfully and fearefully made: ſo wee are no leſſe preſerued and kept vnto this preſent. We here the workemanſhip of thine owne hands, deſire to humble both Soule and body before thee. And now Lord, we being here in thy preſence, we cannot but acknowledge and confeſſe againſt our ſelues our owne vnworthineſſe to approach before thee, to call vpon thee, or to performe euen the leaſt duty that ſhall concerne thy worſhip or glory. Our hearts alas, are no better then ſinkes of ſinne, and a maſſe of all pollution and vncleanneſſe; and who can make that cleane, that is taken out of an vncleane thing? The thoughts and imaginations of our

hearts

hearts are the ſame, and muſt be euill continually, and we vnto euery good worke reprobates. Yet O Lord, ſeeing thou haſt cõmanded vs to call vpon thee, and haſt mercifully promiſed to bee preſent with thy children, to heare their prayers, and to grant their requeſts which they put vp in Faith vnto thee: Oh Lord, this doth gine vs boldneſſe to come before thee; and in confidence of thy goodneſſe, that thou wilt make good the ſame thy promiſe vnto vs at this time; we here offer vp vnto thee this Morning Sacrifice of prayer and thankeſgiuing; humbly acknowledging and confeſſing from the bottome of our hearts, our manifold ſinnes and offences, which wee haue continually multiplied againſt thee in thought, word, and deede, from the beginning of our dayes, vnto this

this preſent time, wee acknowledge oh Lord, that our originall corruption in the which wee were at the firſt conceiued and borne, and from the which there hath ſprung forth the moſt bitter and vnſauory fruite of ſin, Apoſtacy and Rebellion, to the great diſhonour of thy Name, the wounding of our poore ſoules and conſciences, and euill example of others amongſt whom wee haue liued. By the which Oh Lord, wee confeſſe, that we haue iuſtly deſerued that thy wrath and indignation ſhould be powred out vpon vs, both in this life, and in the life to come. And therefore Oh Lord, wee come not here before thee in our owne worthineſſe, but in the mediation of Ieſus Chriſt: beſeeching thy gracious goodneſſe for his ſake to be mercifull vnto

vs,

vs, for his ſake to forgiue vs all our ſinnes, our knowne ſinnes, our ſecret ſinnes, our ſinnes of infirmity, our preſumptuous ſinnes againſt knowledge, againſt conſcience, againſt thee, or againſt our brethren, in the time of our ignorance, or in the dayes of our knowledge, as wee muſt needes confeſſe, that in many things wee haue ſinned all. We pray thee Oh Lord, for Ieſus Chriſts ſake, to forgiue the ſame vnto vs: And perſwade our ſoules and conſciences more and more, that thou art at peace with vs; and that all our ſinnes are done away in the blood of thy Sonne. And grant Lord, by the aſſiſtance and holy direction of the ſame thy Spirit, that with more freedome of minde, and liberty of will, we may ſerue thee the euerliuing and glorious God,

in

in Righteouſneſſe and true holineſſe vnto the end of our daies. And good Lord, beginne not onely Repentance and true conuerſion in vs, but of thy great mercy perfit the ſame: Oh lead vs forward more and more towards perfection, increaſe in vs that ſauing knowledge of thee, and of thy Sonne Chriſt, our feare of thy Name, our hatred of all our ſinnes, and our loue to thy truth. Frame our hearts (good Lord) more and more to Obedience vnto thy Holy will; and teach vs in all things to reſigne our wils vnto thy will, and in time of affliction, as in time of proſperity to depend vpon thee: that we looke not ſo much vpon our owne weakeneſſe, but may ſtay our ſelues vpon thy power and promiſes. And good Lord, comfort our ſorrowfull hearts

hearts and dejected soules, that finde dayly such cause of humiliation in our selues, doing dayly those things that wee should not doe, and leauing vndone those good things thou commandest. Oh let vs be truely humbled for the same, and for thy mercies sake giue vs better affections vnto goodnesse, and power and ability to doe that good thou commandest and requirest at our hands. That seeking in all things to honour thee, and to extoll thy name while we liue here, wee may at the last behold thy Face in glory.

And now Lord together with our prayers, we are bold to adde these prayers vnto thy great name, for the manifold fauours and blessings, the which from time to time thou hast bestowed vpon vs for this life, specially

for a better life. We thanke thee for that it hath pleased thee of thy gracious goodnesse to elect and chuse vs to Saluation before the world was, for calling vs by thy Word in time, for iustifying vs by thy Sonne Christ, and for giuing vs a certain expectation of a better life when this is ended: As also for the happy meanes of our Saluation, thy holy Saboth, Word, and Sacraments. Oh it is thy great goodnesse, Oh Lord, that thou hast not deprived vs of them all; in as much as wee haue from time to time walked so vnworthy of thy loue. O lay not to our charge our great vnthankefulnesse, that wee haue not brought forth more fruite of thy Word in our liues; but giue vs grace we pray thee, that for the time to come, wee may make more right steps to thy kingdom.

And

And we magnifie thy Name O Lord, for all thy temporall bleſſings which thou haſt in mercy beſtowed vpon vs; our health, peace, food, rayment, and for all the comforts of this life: O Lord, giue vs a right vſe of them, that we may not abuſe them vnto licentiouſneſſe, but prouoke vs dayly by them, to deuote our ſelues vnto thee and thy ſeruice. We acknowledge thy goodneſſe towards vs, the night that is now paſt, freeing vs from many imminent dangers, both of ſoule and body, and giuing vs ſweet and comfortable reſt: wee beſeech thee be with vs this day, and all the dayes of our liues, and teach vs to walke as children of light; that thy Name may be glorified by vs, others may take example, and we our ſelues enioy the peace of a good conſcience, ſo as at the

laſt we may come to reigne with thee in glory. And good Lord our God, together with our ſelues, wee commend vnto thee the eſtate of thy whole Church diſperſed ouer the whole world, beſeeching thee that thou wilt call home thoſe thou haſt appointed vnto life and ſaluation, whether Iewes or Gentiles; keepe thy little flocke from the rage of Sathan, Antichriſt, and all other the enemies of their peace. And giue thy Goſpell a free paſſage amongſt vs, Lord ſend it where it is not, and bleſſe it where it is, that *Babylon* may fall, and neuer riſe vp againe. Bleſſe the Churches and kingdomes wherein wee liue, with the continuance of our Peace & true Religion. Be gracious to our Royall King *Charles*, and Queene *Mary*, whom thou in mercy haſt ſet ouer

ouer vs; make him a further instrument of much good in thy Church: Blesse also our hopefull young Prince *Charles*, the Duke of *Yorke*, and the Lady *Mary*, make their dayes amongst vs as the dayes of Heauen, and their liues after this life, grant that they be blessed. Blesse likewise wee beseech thee, the Lady *Elizabeth* and her Royall Issue: Lord, finish thy worke begunne in them, and make them all in their places worthy instruments of glory to thee, and much good to thy Church. Blesse all other in authority, the Ministers of thy Word: Our afflicted brethren in body or mind, or both: Let it please thee O Lord, to stay them and support them in time of their distresse, and giue vnto them a happy issue out of the same, as it shall seeme good vnto thee. And

fit vs for harder times, whenſoeuer it ſhall pleaſe thee to bring the ſame vpon vs : And keepe vs Lord in thoſe dayes by thy mighty power. And thus haue wee commended our ſuites vnto thee, humbly praying thee to pardon our wants now at this time in the performance of this duty. And thou that art priuy to our wants better then we our ſelues are, wee pray thee take notice of them, miniſter vnto vs a gratious ſupply in thy owne due time, euen for IESVS CHRISTS ſake : In whoſe Name wee conclude theſe our weake and imperfect prayers, in that perfect forme of prayer, which hee himſelfe hath further taught vs, ſaying : *Our Father which art in Heauen, &c.*

An

An Euening Prayer for a Family.

O Lord prepare our hearts to Prayer.

O Eternall GOD, and our moſt louing and mercifull Father in Ieſus Chriſt, and in Chriſt our Father: It is thy owne Commandement that wee ſhould call vpon thy name, and it is thy gracious and mercifull promiſe, that where two or three are gathered together in thy name, there thou wilt bee preſent amongſt them. We thy poore and vnworthy ſeruants, duſt and aſhes, yet the workemanſhip of thine owne hands, are bold to come before thee, to

offer vp vnto thee this euening sacrifice of prayer and thankesgiuing. And now O Lord, being heere before thee; we cannot but acknowledge and confesse against our selues, our owne vnworthinesse, that we are grieuous sinners, conceiued in sinne, and borne in iniquity, and whereof wee haue brought forth most vile fruites in our liues; to the great dishonour of thy name, the vtter dismaying of our owne consciences, and the euill example of our Brethren: By the which we haue deserued likewise thy wrath and heauy indignation should be powred out vpon vs, both in this life, and that which is to come; in such sort, as no creature in Heauen and Earth is able to reconcile vs againe to thy Maiesty, but onely thy Son Iesus Christ. And therefore O Lord,

we

we come not here to excuſe our ſelues, but to accuſe our ſelues, acknowledging that iudgement and condemnation doth of right belong vnto vs, in as much as we haue ſinned againſt thee. But O Lord, there is mercy with thee, & with thee there is plentifull Redemption. Wee intreate thee therefore O Lord, to be mercifull vnto vs; and as we acknowledge our ſin vnto thee, ſo be thou faithful and iuſt to forgiue vs our ſins, and to cleanſe vs from all vnrighteouſneſſe: Waſh vs throughly from our wickednes, and cleanſe vs from our ſins; for we acknowledge O Lord, that againſt thee wee haue ſinned, and done our euils in thy ſight. Thou haſt bin a guide vnto all our wayes, who alone art the ſearcher of the heart and the trier of the reines: to thee therefore O Lord, doe we come,

to

to craue the pardon of our ſins, both for the guilt and puniſhment of the ſame, that ſo they may not draw downe vpon vs our deſerued iudgement. And we intreate thee likewiſe as to pardon our ſinnes that are paſt in our liues, ſo to arme and ſtrengthen vs againſt ſinne for the time to come. Oh we haue woefull experience in our ſelues, of the weakeneſſe of our nature; how ready are we to fall from thee, and cannot keepe ſo conſtant a watch ouer our owne wayes, but ſtill are ready to ſtart aſide: O Lord direct vs aright in the pathes of thy Commandements, let thy good Spirit leade vs forth into all truth; and theſe hearts of ours, that by nature are ſo fraught with ſinne and wickedneſſe, wee pray thee alter and change: And bring into ſubiection

iection dayly, euery thought, and whatſoeuer thing elſe in vs, into obedience vnto Chriſt; let vs finde daily more and more the power of Chriſts death, mortifying ſinne in vs, and the efficacy of his Reſurrection, raiſing vs dayly out of the Graue of ſinne, vnto newneſſe of life. And giue vs Lord, that wee may Dedicate our ſelues, our ſoules, and bodies to be liuely, holy, and cceptable Sacrifices to thee. Let thy loue ſhewed vnto vs, conſtraine vs to loue thee againe, who firſt louedſt vs. Thou Oh Lord haſt made vs, and not wee our ſelues; thou haſt made vs not beaſts, but Men and Women, yea after thy owne image: thou didſt preſerue vs in our Mothers wombe, and didſt nouriſh vs when wee did hang vpon the breaſt; thou haſt ſtill in mercy

prouided

prouided for vs, and heaped vpon vs many bleſſings which other want and ſtand in neede of. O Lord, giue vs a right vſe of all thy mercies: Eſpecially for that thou haſt let vs liue in ſuch a happy ſeaſon of thy Goſpell, in a time of peace and proſperity, wherein thou doſt by thy Word continually knocke at the doore of our hearts, and laboureſt our conuerſion. Oh Lord we can neuer ſufficiently admire thy goodneſſe herein, and the rather, becauſe we haue from time to time walked ſo vnworthy of thy loue. Oh forgiue vs O Lord our vnthankefulneſſe heerein, and let vs now walke as Children of the light. Oh it is too much Lord, that wee haue ſpent the time that is laſt paſt according to the luſts of the fleſh, giue vs grace that we may ſpend that

ſhort

ſhort time that yet remaineth, according to thy will: ſet before our eyes the ſhortneſſe of our liues, the day of death, ſure in the end, vnſure in the time, that wee may bee fully prepared for that ſecond comming of our Sauiour Chriſt vnto iudgement. And now in the time of our proſperity, Lord teach vs to thinke of the time of aduerſity, and in the time of our health, let vs remember the times of ſickneſſe, and the houre of death which ſhall come vpon all fleſh. Oh let vs bee mindefull of our latter end, let vs number our dayes aright, that wee may apply our hearts vnto Wiſedome, and euer minde that reckoning and accompt which one day we ſhall giue vnto thee. Make vs while we liue here, to be humble-minded towards our brethren, that

that wee bee lowly in our owne eyes, that wee get contented hearts, pure affections, chaſte mindes, and wiſe behauiour, and all other the gifts of thy owne Spirit, that may adorne vs in thy ſight, and may adde to the credit of thy Truth we profeſſe. And good LORD, we pray thee accept of our thankeſgiuing vnto thy maieſty for all thy mercies and bleſſings from time to time beſtowed vpon vs for this life, eſpecially for a better life. Wee praiſe thee for our election, iuſtification, ſanctification, continuall preſeruation, and the aſſurance that thou haſt giuen vs of a better life when this is ended: as alſo for all temporall bleſſings, health, peace, and proſperity; for thy goodnes extended towards vs the Day that is paſt; that thou haſt gone

in

in and out before vs, and freed vs from many dangers of ſoule and body, and brought vs with peace and comfort vnto the beginning of this Night. Lord watch ouer vs by thy Spirit and Preſence: Giue vs a holy and ſanctified vſe of our reſt and ſleepe, and fit vs for the duties of the next day; eſpecially Oh Lord, fit vs for that day, that ſhall neuer giue place to night. Be good vnto thy whole Church, forgiue the crying ſinnes of our times, and of this Kingdome: Continue thy goodneſſe to our moſt gracious King *Charles*, Queene *Mary*, with the young Prince *Charles*, and all their Royall Iſſue; deliuer them from all danger of ſoule and body. Bleſſe likewiſe the Lady *Elizabeth* the Kings onely Sifter, and all her Royall Iſſue. Bleſſe all

others

others in authority, from the higheſt to the loweſt, the Miniſters and Preachers of thy Word, the Commons of this Realme, and all that in Chriſtian duty we are bound in our prayers to Commend vnto thee: Lord heare them for vs, and heare vs for them, and heare thy Sonne Chriſt Ieſus for vs all: and grant vnto vs all good things that thou in thy wiſedome knoweſt more expedient to giue, then wee are to aske, euen for Ieſus Chriſts ſake, to whom with thee Oh Father, together with the bleſſed Spirit; wee acknowledge to be due, and deſire to giue all honour, praiſe, and glory, both now and forcuer, *Amen.*

Another

Another Prayer for the Euening.

MOst mighty Lord God, and mercifull Father, the day is thine, and the night is thine, thou haſt created the Light and the Sunne, and calls for darkeneſſe at thy pleaſure: bleſſed for euer be thou, who giues vs the reſt of the night, and comforts of the day: And now wee confeſſe to thy glory O Lord, that euen for the ſinnes of this day, if thou ſhouldeſt call vs to account, we were not able to abide it, for we haue ſinned againſt thee this day, both in Omiſſion of good, and in doing of euill, both towards thee, and towards our brethren, we haue not dealt with others,

as wee would haue them deale with vs, wee haue taken vnlawfull liberty to our ſelues, in thoughts, words, and deedes, we haue abuſed thy good creatures to gluttony, drunkenneſſe, wantonneſſe, or exceſſe, wee haue dealt either negligently or vnfaithfully in our callings: and all this, O Lord, and much more, becauſe we haue not ſet thee before our eyes, nor nouriſhed thy feare in our hearts. To vs therefore in iuſtice, belongs nothing but ſhame and confuſion: For thou art a righteous and a powerfull God, and wee confeſſe there is good cauſe, that thy iuſtice ſhould condemne vs, and thy power confound vs: Haue mercy therefore vpon vs, O mercifull Father, euen for thy Son our Lord Ieſus Chriſts ſake, forgiue vs all that is paſt, and remember

transgresse? *Many of Gods servants are not a little affected herewith, not understanding the reason how the Lord will not suffer his children in this life to goe unchastised for their sinnes, but thereby brings them to a greater measure of humiliation: As for the wicked, the Prophet assigneth a reason of their prosperity, namely this,* That thou maiest pull them out like beasts for the slaughter, and prepare them for the day of destruction. *This truth is most clearely set downe in the seuen and thirty* Psalme, *a portion whereof I handled in the Sermon following, which hauing found kind acceptance, I here ioyne together two other Sermons all in one Volumne, being the third Impression, and the first time thus Printed; being carefully reuised and corrected; and hath been only my ambition & desire*

desire, to ayme at the glory of God, and to comfort all his afflicted people; that notwithstanding their present condition may seeme to bee miserable, yet the Lord doth euer vphold his in time of greatest danger, and of this they shall be sure, that their latter end shall bee peace. *I wish thee comfort by it, and by all other holy helpes. And so remaine*

Thine in euery

Christian office,

Samuel Smith.

Prittlewell, this 8. of *April*, 1634.

To the Christian READER.

Christian Reader, as it hath euer been the practise of wicked men, to make their prosperity an argument of Gods fauour, reasoning after this manner: Is it likely that I should inioy so many blessings from God if my conuersation were not pleasing in his sight, &c. Not considering that these common gifts are giuen alike both to the godly and religious man as to the sinner: And that

Esau *though hee was a man hated of* GOD, *yet inioyed the fatnesse of the earth as well as his brother* Iacob.

So the Children of God beholding the outward prosperity of the wicked, and their owne miserable condition heere in this life, haue hereby beene much troubled; and haue beene moued to call GODS *iudgements into question; how it could stand with his Iustice that wicked men should so abound in wealth that* Rebellionsly transgresse. *This proued a sore temptation vnto* Dauid, *insomuch that hee confessed, that his* steps had wel-nigh slipt. *And the same thing perplexed the Prophet* Ieremy, *that he was bold euen to reason the case with God, saying*; Wherefore doth the way of the wicked prosper, and why are they in wealth that rebelliously

transf-

member that he came into the world to ſaue ſinners: wee haue ſinned, O Lord, and haue neede of thy mercy: O Lord, ſhew thy mercy vpon vs, and grant vs thy ſaluation: And ſeeing thy promiſes are effectuall to none, but them that beleeue, O Lord increaſe our Faith in thee, and in all the ſweete promiſes of thy Word, let vs take hold of them, beleeue them, and reſt vpon them in life and death. And forasmuch as pardon is not giuen but to the penitent, O Lord, worke in vs true repentance for all our ſinnes paſt. Let vs ſorrow more for ſinning againſt thee, then for all the wants and miſeries, croſſes and loſſes of this world: And Lord make vs new creatures, worke in vs reformation and amendment of life, and euery day we liue, let vs grow in grace

and ſpirituall ſtrength, that as we are dayly elder, ſo wee may be better; and the nearer we draw to our ends, grant Lord, wee may draw the nearer to thee, and to euerlaſting happineſſe with thee in Chriſt Ieſus. And now being reconciled to thee our God, giue vs leaue to call for a bleſſing vpon vs and our labours in our callings this day, for without thee O Lord all is in vaine, though wee riſe earely, and goe late to bed, and eate the bread of carefulneſſe: Bleſſe vs therefore moſt bleſſed God, and all the workes of our hands, Lord, reward what is well done, and pardon what is amiſſe; giue vs alſo good Lord, hearts humbled vnder thy Iudgements, thankefull for thy mercies, and contented in our places with the portion thy prouidence aſſignes vnto vs, and

and teach vs to waite on thee, and on thy good prouidence in al our needes and neceſſities of ſoule and body. And let nothing of this world trouble our hearts, O Lord our God, but let vs haue grace to beleeue that thou who haſt giuen Ieſus Chriſt to ſaue vs, canſt deny vs nothing: thus good Lord let vs liue the life of faith whilſt we are here, that after this life ended, we may receiue the end of our faith, the ſaluation of our ſoules, through Ieſus Chriſt our Lord. In whoſe name and mediation wee recommend to thy mercy thy whole Church and all whom we any way ought to pray for, as well as if we had named them particularly: for thou knoweſt them all O Lord, better then we, and what they neede for ſoule and body: Lord be merciful vnto them and bleſſe

them, as our ſoules, make vs partakers of their prayers, and them of ours, and let thy protection be ouer them and vs, and all ours this night following, giuing vs the reſt and ſleepe thou knoweſt needefull for theſe poore and vile bodies, and thereby enabling vs to the duties and burdens, which the day following ſhall bring vpon vs. Heare vs for our ſelues good Lord, and for all thine, and for euery one of vs in this family, and anſwere vs in theſe, and all other good bleſſings, which thou knoweſt neceſſary for vs, and make vs truly thankefull for thy many good bleſſings this day, and all our dayes, beſtowed on vs, euen for the merits and blood-ſhedding of Ieſus Chriſt, To whom bleſſed Father, with thee and the Holy Spirit of Grace, our onely and eternall God,

God, be praiſe and glory, now and euermore, *Amen.*

The grace of our Lord Ieſus Chriſt, the loue of God our Father, and the comfortable fellowſhip of God the holy Ghoſt, be with all Gods children, and vs in this Family, in our Soules and Bodies, this night and euermore,
Amen.

FINIS.